A SERMON,

&c.

Entered at Stationers Hall.

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 22, 1804,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

FOURTH ANNIVERSARY,

BY

THE REV. THOMAS T. BIDDULPH, M. A.

Minister of St. James's, Bristol, and Chaplain to the Right Hon. the Dowager Lady Bagot.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

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A

SERMON

PREACHED

AT SAINT ANNE's, BLACKFRIARS,

BEFORE

THE SOCIETY.

A

SERMON, &c.

MATTHEW vii. 12.

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

It would be an unprofitable waste of time, to represent to my hearers the several opinions, which have been maintained by different commentators, concerning the force and design of the illative particle, by which my text is introduced. I shall, therefore, adopt what appears to be the most natural interpretation; That it denotes a conclusion, drawn from premises laid down in the preceding verses; wherein is exhibited the boundless benignity of our Heavenly Father, both as a pattern that demands an universal imitation, and as a powerful incentive to

the ready performance of every act of brotherly kindness, whether temporal or spiritual, toward all mankind, which he hath condescended to put in our power.

Conformably to this explanation, I shall endeavour to engage you in the serious contemplation of that important subject, which is the occasion of the present solemnity.

With an ardent desire of forwarding the grand and glorious object of the Society for Missions to Africa and the East, and with an humble dependance on the influence of the Holy Spirit in disposing your hearts to the obedience of faith, I shall,

I. MAKE SOME GENERAL REMARKS ON THAT RULE OF DUTY WHICH IS PROPOSED IN OUR TEXT, WITH A VIEW TO ITS ELUCIDATION;—and

II. ENDEAVOUR TO APPLY IT TO THE OCCASION OF OUR PRESENT MEETING.

The comprehensive precept, which is selected for the subject of our present meditation, has been justly called the *golden* rule. For it is more precious than gold, yea, than the fine gold

of Ophir. It is worthy of that rich mine of Divine wisdom from which it originated, the lips of Him, who *spake as never man spake.*

That the heathen writers of antiquity have said many excellent things partially resembling our text, is admitted; of which Grotius has produced some striking specimens*. These, however, may be supposed to have been derived either from the Jewish or Christian Scriptures†. For the selfish heart of man could have suggested nothing so contrary to its own corrupt principles, as is this golden rule of action. And it is also to be observed, that the finest ethical instructions of heathenism were totally destitute of influence on the conduct of mankind, and still left man the slave of his own depraved will and affections; because they were unsupported by Divine authority, were unaccompanied with the renewing grace of the Holy Spirit, and could exhibit no motive of sufficient efficacy to produce obedience. Self is the idol of every unconverted heart, and its gratification the uninterrupted business of man in his natural state. To dethrone this universally adored idol; to deprive this mighty tyrant of his absolute, uncontrolled, and long established sway; and to divert the

* See Poli Syn. in locum.

† See Note A at the Conclusion.

rapid stream of human affection from its accustomed channel; this is a work, to which the efforts of the moralist are utterly inadequate.

What, however, moral suasion could not do, *in that it was weak through the flesh,* the natural corruption of the human heart; God himself hath effected by sending his Son into the world. For even the moral law, though it confessedly flows in vigorous streams immediately from its fountain in the channel of the Scripture, is of itself wholly unable to break down and wash away the mound of corruption which opposes its progress. And much less could the scanty drops which occasionally distilled from the lips of the Pagan philosophers, effect therein any important change. But they, who have believed in Christ, are become *new creatures.* The heart of stone is taken away, and replaced by a heart of flesh. On their minds *the sun of righteousness hath arisen with healing in his wings.* The darkness and shadow of death, in which they once lay, is dispelled. The palsy, which had benumbed all their moral powers, is healed by the touch of the heavenly Physician; and they are roused to energy and action, in the walk of a holy obedience. They inquire what God would have them to do; and, as he hath graciously revealed his will to them in the Scriptures, they gird up

the loins of their minds, and prepare for an immediate compliance.

The comprehensive rule of duty, which is now under our consideration, comprizes within its wide embrace every individual of the human species. Its objects, expressed by the plural pronoun *others*, are all mankind. Of the Divine Law in general, as well as of the glorious Gospel, and particularly of this epitome of moral duty, we may with propriety observe, that, like the light of the natural sun, *its going forth is from the end of heaven, and its circuit unto the ends of it; and there is nothing hid from the heat thereof.* From the comprehension of Christian charity, no human being is excluded. The benevolence, which the Gospel inculcates, knows no distinction of Jew or Greek, of Barbarian, Scythian, bond or free. It is an imitation of His example, *who maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.* It, therefore, instructs us to *love* even *our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us;* that hereby we may prove ourselves to be *the children of our Father which is in heaven.*

Nothing is a more frequent subject of attention, public and private, than the virtue of Patriotism; and we justly speak of it in terms of high applause and admiration, when it is pure and disinterested. But the magnanimity, which actuated the heart of a Codrus*, appropriated to a single nation, and confined within the limits of seas and rivers, and having no better object than the short-lived welfare of the body, shrinks into nothing, when compared with that love of the whole human species, which glowed in the bosom of Christ Crucified; and had for its object the everlasting happiness of the whole man, body and soul. Now what is Christianity, but a resemblance of the Saviour, exhibited both in the heart and life?

Moreover, the requisition contained in our text is not of partial, but of universal obligation. It respects every branch of our conduct. ALL *things* WHATSOEVER *ye would that men should do to you, do ye even so to them.* This *commandment*, like other Divine precepts, is *exceeding broad.* For, as the vital blood, when forced from the heart, circulates in every member of the animal frame, flowing through all the veins and

* See Note B.

arteries which are formed to be its channels; so Divine love, shed abroad in the heart by the Holy Ghost, produces its appropriate and beautiful effects in the whole of our intercourse with our fellow-creatures.

This law of love is not merely a Prohibition; but also a Command. While it forbids the commission of injustice to others, it brands with criminality the omission of any good, which it is in our power to do them. *To him, that knoweth to do good, and doeth it not, to him it is a sin.* Like all the precepts of the Second Table, which are summed up in this epitome, each act of injury which is specified, includes a variety of ramifications, both negative and positive, which are inseparably connected and incorporated with the parent-stock that produces them.

The precept contained in our text is enforced by the authority of the great Lawgiver of the Universe. For it is a compendium of the Second Table of the Moral Law, which was sanctioned by that awful declaration, *I am Jehovah, thy God,* the Author of thy existence, and the sovereign Arbiter of thy destiny. The keys of heaven and hell are in his hands, who hath commanded us to *do unto others as we would they should do unto us.* When the holy Law, summarily exhi-

bited in our text, was delivered on Mount Sinai; it was proclaimed with every concomitant circumstance of majesty, that was calculated to awaken devout reverence, holy fear, and intire submission. And though our text proceeded from the lips of a man, yet that man was God-man; IMMANUEL, *God with us.* The still small voice of incarnate love claims no less regard than the roaring whirlwind, the raging fire, and the tremendous earthquake. The precept is as obligatory on us, as though we had personally heard the thunder of the voice of God, and seen his glory as the Israelites saw it. He *now* delivers his law to us, and proclaims his gracious will among us. *Surely, the Lord is in this place,* though some persons may be totally unconscious of it. Well, therefore, may we say, under the impressions of a holy awe, *How dreadful is this place! This is none other but the house of God; This is the gate of heaven.* The command, which we hear, though conveyed through the organs of a fellow worm, is the command of God. Let us form a resolution of a ready compliance with it, and answer with one voice, like the Israelites of old, saying, *All the words, which the Lord hath said, will we do.*

The Golden Rule is moreover strongly recommended to our attention, by the example of the

great Lawgiver himself: Are we required to forgive injuries, which we have received from others?—God hath forgiven us ten thousand talents, while the utmost remission expected from us is comparatively far less than the paltry sum of a hundred pence. Are we commanded to do good and to communicate? What have we to bestow, either of spiritual or temporal benefit, that we have not first received from God? Is it our duty to deal our bread to the hungry, and our water to the thirsty?—Behold, God hath given to us, who were his enemies, the bread of angels, and the water of life. Are we required to receive the stranger into our houses, and to cherish him in our bosoms?—Lo, we were *aliens from the commonwealth of Israel, and strangers from the covenants of promise;* but Divine mercy hath received us into its arms, so that we are *no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.* Are we bound to clothe the naked?—It is His requisition, who hath clothed us with the garments of salvation, with the robe of righteousness. Are we enjoined to visit and relieve the sick and the prisoner?—Surely, he hath a claim upon us, who hath healed all our diseases, and hath proclaimed liberty to us who were captives, and the opening of the prison-doors to us who were bound, delivering us out of the pit wherein

there was no water. Are we required to instruct the ignorant, and to have compassion on them that are out of the way?—Let us never forget, that he mercifully enlightened us, when we sat in darkness and the shadow of death. Our Redeemer, while he commands us to *do to others as we would they should do to us*, is not like to the Pharisees, who bound heavy burdens on the shoulders of their disciples, *which they themselves would not touch with one of their fingers.* No: he addresses us, and says, *Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.*

Greater love hath no man than this, that a man lay down his life for his friends. But *God hath commended his love toward us, in that, while we were yet sinners, Christ died for us.* What could we wish the Lord Jesus to have done for us, more than he hath done? What had almighty Love to bestow on us, that it hath withheld? What could Omnipotence perform on our behalf, that it hath not accomplished? What privations or sufferings could the Lord of Glory have sustained, to which he hath not submitted? Surely, our text may be properly paraphrased by the

words of the Apostle, Phil. ii. 5—8, *Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

The commands of God contain an appeal to every affection of the human breast. Not only is the authority of our Almighty Lawgiver calculated to work powerfully on our fears; but the mercy of our gracious Benefactor hath a tendency to excite our gratitude. Let me adopt the animated expostulation of an excellent Prelate of the Irish Church*. "Hath God surrounded thee with blessings, and loaded thee every day with his benefits? Hast thou received thy life and being from him, and so many comforts in which thou takest delight, and he allows thee so to do? Hast thou been delivered by his watchful Providence from many deaths and dangers, restored from sickness, or preserved in health? doth he feed thee at his table, and clothe thee out of his wardrobe? Nay, what is infinitely

* Bishop Hopkins on the Ten Commanements.

more, hath he given thee his only Son, and his Son given thee his life and most precious blood? Hath he sent thee his Gospel, and in it the exceeding great and precious promises of eternal glory, a glory which hope durst not be bold enough to expect, nor is imagination large enough to conceive? Hath he sent thee his Spirit, to seal and ratify all these promises to thee? Hath he crowned thy head with many rich blessings here, and will he crown it with joy and blessedness hereafter? And canst thou, O soul, be so unkind and disingenuous as to deny any thing to that God, who hath denied nothing to thee? Canst thou refuse him the only thing he requires of thee, the only testimony which thou canst give that thou hast any sense of his favour? and especially considering he requires it only that he may reward it with further blessings. Canst thou wrong that God, who hath been so kind and gracious unto thee, and is continually doing thee good? Canst thou despise his precepts, who hath regarded thy prayers? Wilt thou not hear him speaking unto thee, who hath often heard thee when thou hast cried unto him, and hath helped and saved thee? Certainly, the ingenuity of human nature forbids it, the love of God constraineth otherwise, especially since he hath required obedience from us as the evidence

and expression of our love to him; *He that hath my commandments and keepeth them, he it is, that loveth me**. And in the second epistle of St. John, v. 6. *This is love, that we walk after his commandments.* And that which is a most cogent motive, thine own interest and eternal concernments engage thee to it: For *what doth the Lord thy God require of thee, but to fear the Lord thy God, and to love him, and to keep his commandments which I command thee this day for thy good*†. God might have required from us the very same obedience, which now he doth, without promising us any reward for it; for we owe him all that we can possibly do, as he is the Author of our beings; and every power and faculty of our souls ought to be employed for him who gave them unto us. But when the great God hath been so far pleased to condescend from his prerogative, as to command us nothing, but what hath already brought us very great advantages, and will for the future bring us far greater, when his hands shall be as full of blessings as his mouth is of commands; when he enjoins us a work that in itself is wages, and yet promiseth us wages for doing of that work; when the mercies he hath already given us do oblige us, and the mercies he hath promised yet to give us do allure us; certainly we must needs be the

* John xiv. 21. † Deut. x. 12, 13.

most disingenuous of all creatures, and the greatest enemies to our own happiness, if these considerations do not win us to yield him that obedience, which redounds not at all to his profit and advantage, but our own."

Having made these general remarks on the Golden Rule of duty which is proposed in our text, with a view to its elucidation; I proceed, 2dly, to APPLY IT TO THE OCCASION OF OUR PRESENT MEETING: in which our task would be very easy indeed, if the malady of self-love had not injured our mental eyesight, so as to obstruct our discernment of the most evident truths. And we should find no difficulty in enforcing the duty to which we wish to call attention, if the governing powers of our souls were not more under the influence of worldly than of Divine principles.

It will be allowed, that the more important any act of conformity to our rule may be, the more urgent is the duty of complying with it, and the more criminal its neglect. Every omission of duty, and every transgression of the moral law, is sinful. But there is a gradation in the criminality of disobedience, which is proportioned to the light and conviction we possess, and to the importance of those acts by which the law is broken.

It will moreover be admitted, that the human soul is of more value than the body, and that the concerns of the former are of infinitely greater consequence than those of the latter. Let time be weighed with eternity, and it will be found lighter than the small dust on the balance. And surely, if no worldly advantages whatever are to be put in competition with the salvation of our own souls; no worldly considerations should be permitted to hinder any efforts, which it may be in our power to make, for the charitable purpose of promoting the salvation of the souls of our fellow creatures.

From these premises it is a fair inference, the truth of which cannot be overturned, That a failure in the duty which we owe to the souls of others, is far more sinful, than any defect of brotherly kindness relative to their temporal interests. When a fellow-man addresses us as a brother, and requires us to perform the part of a brother towards him, in which he assuredly exercises a natural right; doth he not remind us, that he is a partaker with ourselves of an immortal principle, redeemed by the same precious blood, and capable of the same immortal happiness? His claim refers to both the constituent parts of his vital frame, but particularly to that which is immortal; and his prayer resembles that, which

was successfully addressed to the Saviour of sinners, and will be successfully addressed to all his disciples, *If thou canst do any thing, have mercy on us and help us.*

Let us now endeavour to exchange conditions with some African nation. We mention Africa, because that vast Continent is the specific scene of benevolence, in which this Society wishes to display its first exertions. To place ourselves in their situation, by an exercise of the most lively powers of imagination, will be difficult; but, if accomplished, the desired effect is morally certain.

Let us then suppose the Susoos, for instance, to be furnished with those means of happiness, both here and hereafter, which we now possess; and that we were destitute, like them, of the comforts which result both from civilization and Christianity. Bring the matter home, my Christian brother, personally to yourself. Fancy yourself to be a poor heathen, wandering in your native woods, without any distinct knowledge of God, or any acquaintance at all with a crucified Saviour; yet conscious of guilt, harassed by fear, and destitute of all consolation under the certain prospect of death, and a subsequent state of existence. Now what would you wish

that the enlightened Susoos, enjoying your present advantages, should do to you? Let conscience determine the part, which you would have them to act; and this is the rule of your own conduct, when you again contemplate yourselves as Christians. Suppose farther, that some of them are opulent; and able, without neglecting any nearer claim, to contribute pecuniary aid towards the support of such Missionaries, as may be willing to sacrifice every personal interest and satisfaction for the glory of the Lord Jesus, and the salvation of precious souls. Suppose others to be qualified for acting in the capacity of Missionaries, without any superior call of duty at home*. Suppose others, again, to have nothing but their prayers to give, in the furtherance of the benevolent and pious proposal. Now then hear with diligent attention, the Divine edict: *All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.*

In our hypothesis, that a consciousness of guilt, accompanied with fear and distress, pervades the bosom of many a poor heathen; we have not, I apprehend, exceeded the bounds of truth. For though the human mind, previous to instruction, resembles a smooth unlettered sur-

* See Note C.

face, and can have no innate perception of God, or of his Law; yet, in virtue of tradition from the patriarch Noah, some notices of right and wrong, of man's responsibility to a superior power, and of rewards and punishments in a future life, are found, in a greater or less degree, among almost all nations. That some consciousness of guilt, and a faint idea of the necessity of atonement, generally exist in the human breast, appears from the universal prevalence of sacrificature; and the oblation of human victims, which is not uncommon, shews that the tortures of conscience, in a variety of instances, are not easily allayed*.

But it is not necessary, for the purpose of applying the Golden Rule to Missionary Efforts, that we should prove the Heathens to have any convictions of sin, or to feel any need of a Saviour. It is enough, if the knowledge of Christ be allowed to be essential to salvation; or even conducive to their present happiness, and their future welfare. In this case, our Text acts the part of St. Paul's vision†; and, the name of Macedonia being changed into Africa, and the language of petition converted into the language of command, it peremptorily says, "Go over into Africa, and help them."

* See Note D. † Acts xvi. 9.

If St. Paul, (who, by Bp. Stillingfleet in his *Origines Britannicæ*, is supposed to have been the first preacher of the Gospel in this our Island*,) and those who furnished him with the means of taking so long a journey, had not been influenced by the Golden Rule; if the zealous Austin, the Apostle of the Anglo-Saxons in the VIth century, and the devout Gregory† who sent him hither, had not felt its sacred energy; and if none in after ages had acted under its directions; our present state would have been altogether as deplorable as that of the most benighted heathens. Let us remember, that we were *Gentiles, carried away unto dumb idols, even as we were led*‡. Freely we have received; freely let us give. Let us take heed, that we bear no resemblance to the unmerciful servant in our Lord's parable; lest his sentence, with a slight variation, should be pronounced on us; *O thou wicked servant, shouldest not thou have had compassion on thy fellow servant, even as I had pity on thee?*

The only question that remains to be asked, is, whether there be any specific exception in the

* See Note E.

† For a vindication of these epithets, as applied to Gregory I. and Augustine, see Milner's History of the Church of Christ, Vol. III. p. 77, &c.

‡ See Note F.

duty of doing to others as we would they should do unto us, with respect to the promotion of the salvation of their souls. If there be not, the rule in our Text is binding on our consciences, and no sophistry can evade it. That there is none, cannot be disputed. On the contrary, there are special injunctions on the subject. The commission, which was given to the first evangelists, is still in force; *Go ye into all the world, and preach the Gospel to every creature. Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* And the promise made to them is still faithful and true, *Lo, I am with you alway, even to the end of the world.*

Every argument, which may be employed in support of any other species of charity, will apply with tenfold energy to Missionary Exertions. Are we by our good works to glorify our Father which is in heaven? There is no work so good, or so well calculated to promote the glory of God, as a communication of the Gospel to perishing sinners. Are we bound to love our neighbour as ourselves? There is no testimony of love, which we can give, so great and decisive as an endeavour, at our own expence, to contribute to the salvation of his immortal soul.

In the pious Institution, which now solicits our assistance, the souls of men are the great objects of concern. The soul of an individual sinner is of more value, than can be conceived; and its salvation will amply remunerate any sacrifices, which can be made in its behalf.

> Know'st thou th' importance of a soul immortal?
> Behold this midnight glory! worlds on worlds!
> Amazing pomp! redouble this amaze;
> Ten thousand add; add twice ten thousand more;
> Then weigh the whole; one soul outweighs them all;
> And calls th' astonishing magnificence
> Of unintelligent creation poor.

But our present aim is vast; vast, beyond all calculation. It is nothing less, than to evangelize, not merely a village, a parish, a town, a city, a kingdom; but, if possible, the whole world. The command of God sanctions the effort, and the promise of God affords encouragement in making it. Archimedes assigned to the lever mechanical powers, that are capable of moving the universe. And we know that such power may be attributed, without exaggeration, to the Gospel of our Lord Jesus Christ. If the Spirit of God attend the promulgation of his truth, nothing can withstand its energy. And we are roused to action by a confident persuasion, that the time is at hand, when all the world shall feel the benign and saving influence of the glorious Gospel of the grace of God.

Should we live to see the fruit of our labours on an enlarged scale; should our prayers be answered, prophecy be fulfilled, and Christ be glorified in receiving *the Heathen for his inheritance, and the utmost parts of the earth for his possession;* should *the wilderness and the solitary place be made glad,* should *the desert rejoice and blossom as the rose;* should *the parched ground become a pool, and the thirsty land springs of water;* Should *God plant in the wilderness the cedar, and the Shittah tree, and set in the desert the fir tree, and the pine, and the box tree together;* and thereby constrain us to acknowledge that *the hand of the Lord hath done this,* and that *the Holy One of Israel hath created it:* Should *the Lord comfort Zion,* should he *comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of the Lord;* so that *joy and gladness be found therein, thanksgiving and the voice of melody:* Oh! how shall we rejoice, that ever we met together within these walls, and gratefully adore his name, who inspired us with pity to our perishing fellow-sinners!

But, if we admit the painful thought, that only a few, a very few, of those to whom we send the message of reconciliation, will be made partakers of the benefit; if no more than one sin-

gle soul should be saved through our instrumentality, and thousands of pounds be expended in the charitable attempt; will any cause for regret arise? When we meet that soul before the throne, shall we repent of the work in which we are now engaged? But suppose, that no apparent good at all should be the result;—still we shall have shewn our love to the best of masters, and to the souls of men; and shall in no wise lose our reward.

In our daily use of the second petition in the Lord's Prayer, we beseech God that his *kingdom may come;* that is, that *the kingdoms of this world may become the kingdoms of our Lord, and of his Christ,* that *he may reign for ever and ever.* In our Funeral Service, we pray, that God would accomplish the number of his elect, and hasten his kingdom. And on our great Day of Atonement, when we assemble to commemorate the sufferings of Christ, as *the propitiation for our sins, and not for our's only, but for the sins of the whole world;* we take advantage of that solemn season, when the Lamb of God is presented, as it were, newly slain before the throne, to offer intercession for the conversion of the whole world to the faith of Christ Crucified. For we then look up to that "merciful God, who hath made all men, and hateth nothing that he hath

made, who would not the death of a sinner, but rather that he should be converted and live;" beseeching him to "have mercy on all Jews, Turks, Infidels, and Heretics, to take from them all ignorance, hardness of heart, and contempt of his word; and so to fetch them home to his fold, that they may be saved among the number of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord." In praying thus, we do well. But upright prayer will always be accompanied with corresponding activity. And forasmuch as the miraculous operations of the Holy Spirit have been withdrawn from the Christian Church, and to the accomplishment of every end God hath in his wisdom ordained the application of proportionate means; we shall feel ourselves constrained to demonstrate the sincerity of our supplications, by the benevolence of our exertions; and particularly to assist this Society, in supporting the weight of that large expenditure, which their noble plan of humanity has devolved upon them, by our munificontributions.

Mr. Milner, in his "History of the Church of Christ," has inferred in more instances than one* the existence of spiritual life in the general mass of Christian professors, from the favourable cir-

* See one instance, Vol. III. p. 267.

cumstance of Missionary Efforts employed for the conversion of sinners in various dark places of the earth. And the inference appears to be legitimate, whenever the propagation of the Gospel of Christ, detached from every worldly consideration, is the real object of such a charitable undertaking. And, on the contrary, there seems to be just ground for apprehension, that, at any period when the desire of spreading the knowledge of a crucified Redeemer begins to languish, the spirituality of the Church is at a low ebb. For genuine piety is necessarily diffusive. One of its grand characteristics is charity; in the exercise of which it acknowledges no bounds more confined than the circumference of the globe, the habitation of rational, immortal, fallen, and redeemed creatures. Assuredly, then, that torpor of spirit, that extinction of zeal for the diffusion of Gospel-light in foreign climes, which, till lately, hath prevailed among us, admits no possible excuse, but that of inconsideration. And even this is a very insufficient apology, for the neglect of a duty, which is so intimately connected with the glory of God our Saviour, and the salvation of innumerable souls redeemed by his precious blood.

The expostulation of one of the converted Hottentots, who, not long since, were intro-

duced to this city, (an expostulation so appropriate to the lips which uttered it,) must probably have produced very lively emotions of holy shame and regret, in the bosoms of those who heard it. And oh! that her words may long vibrate on our ears, and influence our hearts! In broken English she thus expressed herself: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread, and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen, and you have so much bread; and you could depend upon, you should not have less, because you gave; but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen, you shall have less for yourselves:—that contrary; Lord Jesus fountain always full;—thousand after thousand could be helped: He always same, yesterday, to-day, and for ever. The more we do for others, the more we shall be blessed,—the more we shall have for our own soul. I thank every individual that do something for missionary work, or that pray for it. I thank people who help; but must say, same time, Lord bring Hottentot here to shew, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the Gospel. As Lord Jesus so good, wear crown of prickles

for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of Glory. O when you know in what situation Hottentot were, then you will have more compassion for them; and when you see wherefore God give such great plenty here, that you might give to other poor creature—help and assist them. I thank English nation, that sent Missionary to us; but pray they may not neglect, but go on; because Lord open door, and so many thousands know not Lord Jesus; we pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world; so people of God, farewell. I shall meet you again, before the throne of glory. And people that know not God, I admonish them to come to Jesus; then we shall all meet at right hand of God. Last thing I say, *O pray for poor heathen.*"

In this manner did this excellent woman address us Britons. And oh! may the affecting considerations, suggested by this lisping reprover, fan the languid spark of zeal in our bosoms, and excite us to more spirited exertions, and a patient continuance in well-doing! May we be divinely impelled to look with an eye of compassion on all the untutored inhabitants of the earth,

whose hungry and thirsty souls faint in them for want of the bread of life! Oh, let us not hide ourselves from our own flesh, but prove by our conduct that we are ready to embrace them as brethren. Let us attend to their wants; let us enter into their feelings. Let us seriously contemplate the dangers which result from their immortality, and from their responsibility to their Maker. Let us impartially enquire, what description and what number of talents Providence hath committed to our trust, whereby we may contribute, in concurrence with the humane members of this Mission Society, to the prosecution of their eternal interests; always rejoicing in the consciousness of being instrumental in *gathering together God's elect from the four winds,* and in swelling the songs and gratulations of the universal chorus in the last day!

I consider myself happily exempted from the necessity of invalidating any objections to Missionary Undertakings, which either infidelity, sloth, covetousness, or ignorance may suggest; having seen this successfully done by my elder and honoured Brethren in the Ministry, who have preceded me in the discharge of that office of love, to which I have this day been called. I cannot, however, take my leave of the subject, till I have congratulated my London Friends,

on that spirit of holy fervour in the work of God, which is excited among them. It affords to the anxious mind an encouraging symptom of Divine favour towards us, under our present national gloom. It has a tendency to kindle in our bosoms a lively hope, that God hath not forsaken us, and that he will not give us up as a prey to the teeth of our malicious enemies, to whom we should rejoice to testify our Christian charity, by imparting to them also the Gospel of our God. It cherishes an humble confidence, that both we and our Sovereign, who deservedly enjoys the veneration and affection of all our hearts, shall be delivered from our present perils by the mercy of Jehovah, and at length rejoice in his salvation. And oh! may the rod of his power go forth out of our Zion, and the word of the Lord from our Jerusalem! May his way be known upon earth, his saving health among all nations! May the dominion of his Messiah speedily spread from sea to sea; and the joyful moment arrive, when *all kings shall fall down before him, and all nations do him service!*

What a distinguished honour must it be, and what a source of unspeakable felicity, to be employed by Providence, in any capacity, as instruments of accelerating so blessed an event! Surely, I speak herein the sentiments of every

Christian heart; and may lawfully entertain a sanguine hope, with respect to all my hearers this day, that, by a consecration of themselves and all their talents to the advancement of the glory of their Divine Redeemer, and by the abundance of their free will offerings, they will manifest the efficacy of a holy zeal, kindled in their bosoms by a coal from God's altar.

And now I conclude this Address in the devout exclamation of the inspired Psalmist, predicting the honours which will redound to our Redeemer from the universal communication of the saving truth to the several nations of the earth, *Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.**

* Ps. lxii. 18, 19.

NOTES.

A.

P. 277. *Grotius has produced some striking specimens.*

Alexander Severus usurpabat sæpius quod a quibusdam, sive Judæis sive Christianis, audierat, aut per præconem inclamari jubebat, quum aliquem puniret: *Quod tibi fieri non vis, alteri non feceris.* Quam sententiam usque adeo dilexit, ut et in palatio, et in publicis operibus, præscribi juberet. *Lamprid. in A. Sever. c.* 51. "We are informed by Lampridius, that the Emperor Alexander Severus frequently uttered in private conversation, what he had heard from the lips of either Jews or Christians, and even ordered it to be proclaimed by the voice of the common cryer, at the punishment of delinquents, *Do not that to another, which thou wouldest not have done to thyself;* of which sentiment he was so passionate an admirer, that he caused it to be inscribed on the walls both of his palace and of the public buildings." It is, however, to be observed, that this sentiment comprehends only the negative branch of our Lord's precept.

B.

P. 280. *actuated the heart of a Codrus, &c.*

Codrus, son of Melanthus, was the XVIIth and last King of Athens. When the Heraclidæ made war against Athens, the Oracle declared, that the victory would be granted to that nation, whose king was killed in battle. The Heraclidæ, in consequence, gave strict orders to spare the life of Codrus; but the patriotic King disguised himself, and attacked one of the enemy,

by whom he was killed. The Athenians obtained the victory, and Codrus was denominated the Father of his Country.

C.

P. 291. *without any superior call of duty at home.*

"Look on the various wild and uncivilized tribes of men, of whatever name or colour, which our ambition, or avarice, or curiosity has discovered in the new or old world; and say if the sight of human nature in such crying distress, in such sordid, disgraceful, and more than brutal wretchedness, be not enough to make us fly with ardour to their relief and better accommodation.

"To impart some ideas of order and civility to their rude minds, is an effort of true generosity. But, if we can find means at the same time, to enforce a sense of God and religion; of the virtues and hopes which spring out of faith in Christ; and which open a scene of consolation and glory to them; who but must regard this as an act of the most sublime charity?

"Indeed the difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of that virtue, and will only be sustained by him, whom a fervent love of Christ, and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service.—Then it is that we have seen the faithful minister of the word go forth with the zeal of an apostle, and the constancy of a martyr—we have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness; braving the rage of

climates, and all the inconveniencies of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of impotent savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature almost to theirs; in a word, *enduring all things, becoming all things*, in a patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

"I confess, when I reflect on all these things, I humble myself before such heroic virtue; or rather I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.

"They, that feel themselves unworthy to be made the immediate instruments of carrying on this great work of conversion among savage tribes and infidel nations, should bless God for the nobler gifts of zeal, and resolution, and fortitude, which he has bestowed on others; and should promote it by such means as are in their power; by their countenance, their liberality, their counsel; by a strenuous endeavour in this humble way to spread the honour of the Saviour, and the invaluable blessings of his religion to the end of the world." *Bp. Hurd's Sermon.*

D.

P. 292. *the tortures of conscience are not easily allayed.*

On this subject Dr. Magee, in a long Note, or rather a Dissertation, annexed to his "Discourses on the Scriptural doctrines of Atonement and Sacrifice," p. 90, has collected a great body of evidence; from which an

Extract would have been given, for the purpose of confirming by facts the assertion which is made, if it had not been anticipated in the Notes to Mr. Cecil's Sermon, published last year. Surely, after the mournful detail which Dr. Magee has given, the reader will find his heart inflamed by a desire of communicating the Gospel to those wretched slaves of delusion, whom he describes; and will be induced to pray, in the impassioned language of the Psalmist, *Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.*

Mr. Whitaker, in his History of Manchester, Vol. I. p. 398, 4to. edit. speaking of the first introduction of Christianity into Britain, with his usual eloquence observes, " It found the mind of man perplexed with doubts, and his soul distracted with fears, conscious of weakness that required the assistance of some kind intercession, sensible of guilt that needed the aid of some friendly atonement, but vainly casting a wishful eye for the one or the other through all the compass of created nature, sinking therefore in melancholy under the weight of sin, and shuddering with horror at the world unknown. And it displayed this kind Interceder, it pointed out this friendly Atoner, to the eye of despairing man; one fully qualified to mediate from the purity of his will, one absolutely enabled to atone from the dignity of his nature; a man interceding for the ruined manhood, a God appeasing the offended Godhead; a friend descending from the throne of Heaven, a Saviour conducting us to the happiness of it. Such a system of religion, sanctioned as it was by precedent prophecies, and authenticated by accompanying miracles, must carry a conviction of its divinity to the soul, must melt even the obduracy of prejudice, and must proselyte even the profligacy of guilt."

E.

P. 293. *preacher of the Gospel in this our island.*

The Bishop, after shewing the improbability of the tradition concerning the plantation of the Gospel at Glastonbury by Joseph of Arimathea, proceeds to say, "But notwithstanding, I hope to make it appear, from very good and sufficient evidence, *that there was a Christian church planted in Britain during the Apostles' times.*" In proof of this the testimony of Eusebius is produced, who asserts (Demonstr. Evang. lib. iii. c. 7. p. 113.) that "some of the Apostles passed over the ocean επι τας καλουμενας βρεττανικας νησους, to those which are called the British Isles." The Bp. next adduces the authority of Theodoret, another learned and judicious church-historian; who, "among the nations converted by the Apostles, expressly names the Britains; and elsewhere saith, *That St. Paul brought salvation to the Isles that lie in the ocean*, after he had mentioned Spain, and therefore in all probability the British Islands are understood by him. St. Jerome saith, that *St. Paul, after his imprisonment*, preached *the Gospel in the western parts;* by which the British Islands were especially understood, as will appear by the following testimony of Clemens Romanus, who saith, *St. Paul preached righteousness through the whole world, and in so doing went* επι το τερμα της Δυσεως, *to the utmost bounds of the west.* Which passage will necessarily take in Britain, if we consider what was then meant by the bounds of the west.—So that from this undoubted testimony of Clemens, it follows, not only *that the Gospel was preached in Britain* in the times of the Romans, but that St. Paul himself was the preacher of it. Which is affirmed by Venantius Fortunatus, when he describes St. Paul's labours,

"Transit et Oceanum, vel quâ facit insula portum,
"Quasque Britannus habet terras, quasque ultima Thule."

Stillingfleet's Origines Britannicæ, p. 37, 38, 39.

F.

P. 293. *dumb idols, even as we were led.*

" The priests were polluted with human sacrifices, and the people were guilty of the grossest impurities, and the most abominable mixtures." *Whitaker's History of Manchester, 4to. edit.* Vol. I. p. 395.

" The religion of the Britons was one of the most considerable parts of their government; and the Druids, who were the guardians of it, possessed great authority among them. These endeavoured to impress the minds of the people with an opinion of their skill in the arts of Divination; they offered sacrifices in public and private, and pretended to explain the immediate will of Heaven. No species of superstition was ever more horrible than theirs; besides the severe penalties which they were permitted to inflict in this world, they inculcated the eternal transmigration of souls, and thus extended their authority as far as the fear of their votaries. They sacrificed human victims, which they burned in large wicker idols, made so capacious as to contain a multitude of persons at once, who were thus consumed together. The female Druids plunged their knives into the breasts of the prisoners taken in war; and prophesied from the manner in which the blood happened to stream from the wound." *Goldsmith's History of England*, Vol. I. p. 4.

The author is aware that the truth of the more gross and shocking features, ascribed to Druidical superstition, have been disputed by Mr. Cooke in his " Enquiry into the Patriarchal and Druidical Religion, Temples," &c. But, he fears, without sufficient grounds; though he is ready to think with this writer, that the Druidical religion was less remote from its patriarchal source than the more modern and distorted mythology of Greece and Rome."

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD MAY 22, 1804,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

4th REPORT, 1804

&c.

THOUGH your Committee entertain the most satisfactory hopes of the divine blessing on the ultimate designs of this Institution, it has yet been, from the beginning, their desire, to caution their friends against the expectation of a rapid progress. They are sensible, that such an expectation would not correspond with the usual method of Divine Providence towards those undertakings, which are eventually rendered the most beneficial to mankind.

In this view it is, that your Committee wish to consider every past delay in the accomplishment of their designs, every interruption of their efforts, and every disappointment of their expectations. They are aware that their progress has been slow. The views of the Society have, however, been progressively improving; and your Committee have now the happiness of meeting the Subscribers with more satisfaction than

they have before felt, in the prospect which begins to open before them of Missionary Labours among the Heathen.

The designs which have, from time to time, been brought before the Society, have, through the last year, been kept in view by your Committee; and its principal object has, they trust, been pursued with perseverance. The steps which have been taken for that end, your Committee now beg leave to detail.

It was expected that an opportuinty would have been afforded, very soon after the last General Meeting, to convey the two Missionary Catechists, Melchior Renner and Peter Hartwig, who were present at that Meeting, to the place of their destination. But a variety of circumstances occasioned a delay till about two months since. The principal causes of that delay will prove, it may be hoped, advantageous to the progress of the Society's designs.

During the time which the Missionaries were delayed, they were employed in preparation for their work, in acquiring a more perfect knowledge of the English language, in which it will be necessary for them to correspond with the Society, and some little acquaintance with the

Susoo, which may expedite their attainment of that language in Africa, and, of course, their communication with the Natives.

This delay has also enabled your Committee to form those arrangements, which may, by the Divine blessing, prove instrumental in securing and promoting the views of the Society.

Another very important object has been obtained by this delay. The measure originally intended by the Society, of sending out Laymen in the character of Catechists in case Clergymen regularly ordained did not offer themselves as Missionaries, was one to which the Society did not purpose to resort, if it could be avoided. Your Committee are happy to state, that there is not likely to be any necessity of adopting this measure. An offer of Ordination in the Lutheran Church to which they belonged, having been made to Messrs. Renner and Hartwig, it was the opinion of your Committee, that they ought to embrace this offer. In the latter end, therefore, of last year, they went over to Germany, where they received Ordination; and, on their return, were accepted as Missionaries of the Society, to be employed as Ministers of a Sister Communion to the Church of England, after the example of the Venerable Society for Promoting Chris-

Knowledge. The facility with which pious and devoted Missionaries may obtain regular ordination in the Lutheran Church, will greatly assist the plans and exertions of this Society.

A few weeks after the return of the Missionaries from Germany, the younger of them, Mr. Hartwig, was married to an English woman, with the approbation of the Committee. Various circumstances inclined your Committee to believe, that they ought not to oppose this union, though it would necessarily subject the Society, in the outset at least, to an increased expenditure. Events are uncertain, but they have reason to hope, that this circumstance also will contribute to the furtherance of the Society's designs in the instruction of the benighted Africans.

On Jan. 31st, an Address* was delivered to them, at an open Committee convened for that purpose; when they took leave of the Society in an affecting and pious Letter†, drawn up and signed by them all for that purpose, the Missionaries not being able to express themselves readily in the English language.

At Portsmouth, whither they were attended by the Deputy Secretary at the desire of your

* See Appendix, No. I.

† See Appendix, No. II.

Committee, they embarked on board a vessel for Sierra Leone; and as the ship was detained there several days, waiting for a Convoy, your Committee heard with pleasure, that they were comfortably accommodated, and were in good spirits, that they were very kindly treated by the Captain, and that they were anxiously desirous of entering upon their office. Your Committee entertain the hope that they are, before this time, arrived at the Colony, and preparing for their labours; as the vessel was heard of several weeks since, off the Madeiras, within a few days' sail of her destination.

A Letter, dated Freetown, 27th Aug. 1803, from the Committee of Correspondence at Sierra Leone, acknowledged the receipt of a Letter from your Committee of the 10th of June, announcing the approaching departure of the Missionaries, and begging the Committee at the Colony to make suitable preparation for their residence for a proper season in the vicinity of the Colony. The Committee at the Colony expressed their hearty concurrence with your Committee in the plan of the Missionaries' temporary residence at Sierra Leone, and their own determination to give every assistance in their power to promote the views of the Society.

Your Committee having intimated their wish, that this temporary residence should be such as would afford the Missionaries an opportunity of gaining additional knowledge of the native languages, and an acquaintance with the manners and customs of the country, while, from being in the vicinity of Freetown, every necessary assistance might be rendered them till they should become in some measure inured to the climate, the Committee at the Colony resolved, in consequence, that a house, if practicable, should be provided for them in a place named Dalla Mooda's Town. This town being in the immediate vicinity of Freetown, yet wholly inhabited by natives, who all speak the Susoo as well as other native languages, and being moreover as large as the generality of native towns in this part of Africa, offered all the advantages to the Missionaries which the Society desired, and would besides open to them an immediate field of labour, so soon as they could make themselves understood by the natives.

The Committee of Correspondence purposed also to propose it to the Missionaries, during their residence in the said town, to make excursions into the adjacent districts, whereby they would have the opportunity of viewing and pointing

out the most eligible situations for the more extensive exercise of their ministry.

After a close inspection of the spirit and character of the Missionaries, your Committee have sent them forth with the humble hope, that they are instruments prepared and designed to co-operate with the Society in effecting its great object. They would, therefore, earnestly commend them, considering the dangers and difficulties which they may have to encounter, to the fervent prayers of the Society at large, that the Great Head of the Church may direct their way, deliver them from every danger, obviate every difficulty, and prosper their undertakings to his own glory in the conversion of many souls.

In their last Report, your Committee referred to a Correspondence with the Directors of the Seminary at Berlin, for the selection of four other Students for the purposes of this Society. By the recommendation of the Rev. Mr. Jaenicke, your Committee, at their meeting on July 4th, 1803, accepted Four Students, who should be wholly supported and educated at the expence of this Society, and diligently employ themselves in the study of the English, Arabic, and Susoo languages, and in such other pursuits as might qualify them for their future employ.

Your Committee have every reason to be fully satisfied with the attention which is paid to the Students at the Seminary. A circumstance, of which they have recently received information, has greatly confirmed this conviction. One of the Four Students before-mentioned having discovered a temper, disposition, and views judged unsuitable to the office of a Missionary, has been lately dismissed from under its protection, in a manner which reflects honour on the piety, prudence, and watchfulness of the Directors*. Certain other Students, who have been under the same course of instruction, have been proposed to your Committee; of whom, they have selected one, by the recommendation of the same pious Minister, to fill up the vacancy.

It appears very desirable to your Committee, to continue these Students in the Seminary till they have fully completed their necessary preparation; as their situation there, the paternal care with which their minds are formed, (an advantage, as your Committee judge, of incalculable importance in the education of a Missionary) and the habits of the Institution, are better adapted to dispose their minds for Missionary labours, than any situation which could be procured for them in this kingdom. They have also more

* See Appendix, No. III.

ready means of learning the Arabic language, generally known by the higher classes in Africa, and of obtaining other branches of necessary knowledge. It is also of no small importance to the Society, and may sufficiently account to its Members for their being educated there, that all these advantages are obtained at an expence far less than they would cost the Society in this kingdom.

Should the Great Head of the Church open to the Missionaries already sent out, a prospect of usefulness among the Susoos, your Committee purpose, unless circumstances should arise to induce them to alter their opinion, to appoint the Four Students now at Berlin to the same destination, for which indeed they have been under preparation, by their course of study. Your Committee think it right, to make a vigorous and combined effort among that people, should the way be opened for them to do so; and they wish to leave that field to the exclusive cultivation of a body of Missionaries of the same Communion, who, it may be presumed, will act together with more harmony and cordiality than could be expected from persons of different Communions.

This nation forms, indeed, but a small portion of that extensive quarter of the globe, from which,

in part, this Society assumes its name; but your Committee have considered, that the Susoo nation being situated in the midst of other numerous and widely scattered tribes, this circumstance renders it, independently of other advantages, (which were adverted to in the last Report, and have been more largely described in the Address annexed to the present) a favourable station for a first attempt; from which, should it please God to prosper the designs of the Society, access may be ultimately opened among the numerous natives on the Western Coast, and in the Interior. While, therefore, your Committee congratulate the friends of the Gospel, that some other Societies appear to be labouring successfully in South Africa, they purpose to confine, for the present at least, their attempts in this quarter of the globe to that part of it, whither, they trust, Divine Providence has opened them a way.

Your Committee have not, in the mean time, been inattentive to that immensely populous part of the world, which is embraced under the head of "The East," in the appellation of the Society. The recent extension of British power and influence in that quarter, is a strong inducement, in addition to the other numerous and weighty reasons which previously called upon

Christians for zealous and persevering exertions amongst the Heathens and Mahometans of Asia. This circumstance, together with the successful efforts which are now making by various Societies in this field, seem to render it eminently the duty of British Christians to follow whither God seems to lead; and to pray and labour that wherever British power is felt, the infinite blessings of pure Christianity may be felt likewise; and that the time may soon approach, when the countless millions of Asia may have fulfilled to them the animating words of prophecy, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

In the mean time, Divine Providence allows circumstances to arise, which exercise the faith and patience of those who embark in this cause. Your Committee cannot but sympathize with the Venerable Society for Promoting Christian Knowledge, and with all other friends to the propagation of the Gospel in the East, in the recent death of that most exemplary Missionary, the Rev. Christian Wm. Gericke. The most promising sphere of Missionary labours in the whole Eastern world (the region lying between Tanjore and Cape Comorin,) has been thus most severely visited, by the successive deaths, within a short period, first of the Apostolical Swartz, and afterwards of his brethren in

spirit and zeal, the Rev. Joseph Daniel Jaenicke, and the Rev. Christian Wm. Gericke. Tanjore was the station of Mr. Swartz, and of his fellow-labourer and successor Mr. Jaenicke. From Tanjore they extended their labours towards Cape Comorin, in which part of the country Mr. J., the brother of the Rev. Mr. J. of Berlin, found the most promising appearances of success. After the loss which this important Mission sustained by his death, Mr. Gericke, whose station was at Vepery, near Madras, with an ardent zeal to further the good beginnings in the Southern part of the Peninsula, took a journey thither in 1801; of which journey he thus expresses himself:—"How happy a thing would it be, if God were to furnish a faithful Missionary for the assistance of Mr. Kolhoff, and another or two for the congregations Southward of Tanjore. It is delightful to see the growth of the Tanjore Mission, and the Southern congregations dependent on it. The inhabitants of whole villages flock to it. What a pity that there are not labourers for such a great and delightful harvest! At Jaffna, and all the coast of Ceylon, there is another great harvest. We have sent such of our native Catechists as could be spared, but many are required for that extensive work*." The Rev. Mr. Kolhoff, whom

* See Report of the Society for Promoting Christian Knowledge, for 1803, p. 138.

Mr. G. mentions, together with the Rev. Mr. Holzberg, are Missionaries of the Society for Promoting Christian Knowledge, who are stationed at Tanjore; and though holy and laborious men, yet they are quite inadequate to the cultivation of the extensive field before them.

In 1802, Mr. Gerické repeated his journey to the Southward. Of this journey he gave the following interesting and affecting account:—

" When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others about 300); formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the

country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the Gospel; but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country; which contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the Gospel in those parts*."

Your Committee have quoted these passages, in order to impress upon the Society at large,

* See the Christian Observer, Vol. II. p. 506.

and upon others who may read this Report, the urgent spiritual wants of this part of the East, and the great prospect of usefulness which opens before zealous Missionaries, that the prayers of Christians may be excited in behalf of these Heathens, and that their eager call, "Come over and help us," may stimulate the zeal of some to carry Christ's name amongst them, to prosecute the good work which has been begun, and to reap those fields which seem already white unto the harvest.

And the call to render this assistance is become the more pressing by the death of Mr. G. He was preparing, as your Committee have been informed by a friend, for a third Journey into the South, where, he expected, as he wrote but a week before his death, a greater Harvest than even that which he had in 1802. Thus longing to be instrumental in the extension of his Master's kingdom, he was taken to his reward after an illness of about three days, on the 2d of October 1803, and rests from his labour. It would be, therefore, with great satisfaction, that your Committee should hear of suitable Missionaries offering themselves to supply this loss to that Society, under whose protection Mr. G. laboured.

Your Committee have several times noticed

the state of Ceylon, as a Missionary sphere. The recent confirmation of the British power in that Island is a further inducement to zealous men to offer themselves in that promising station. The Missionary Church at Calcutta is likewise without a proper supply. Many situations, therefore, in the East strongly invite the zeal of holy men in Christ's cause. May the Holy Spirit prepare and call forth many for this great work!

The Society will hear with pleasure, that there is a good prospect of one or two zealous and devoted members of our own Church coming forward, after due preparation, in this great cause.

The Society's funds and opportunities have not enabled your Committee to proceed further in that part of their design, which embraces the printing of the Scriptures and Religious Tracts in foreign languages. This part of their plan appears indeed, with respect to the Scriptures, to be superseded, in a great measure, by the recent formation of a Society upon a very extended scale, the British and Foreign Bible Society, for the express and only purpose of circulating the Scriptures at home and abroad. As this is a design in which all Christians may cor-

dially unite, as it is brought forward upon the most liberal plan and is actually conducted and supported by persons of every rank and of every denomination of Christians, as it is one of the noblest designs concerning his perishing fellow-creatures that can enter into the mind of man, and, finally, as it will operate in direct conjunction with all Missionary exertions throughout the world, for these reasons your Committee have thought it not unseasonable to do what they are able to make this Society known, by subjoining the plan of it in the Appendix* to this Report, and by soliciting for it the countenance and support of all their friends.

Your Committee having learnt by a letter from the Rev. Mr. Moseley, that the Society for Promoting Christian Knowledge had given up the object of a Chinese Translation of the Scriptures, and it being considered by your Committee as more within the ability and province of the British and Foreign Bible Society, who were understood to be willing to consider upon the practicability of effecting it, your Committee are disposed to devolve this business wholly upon that Society, if it should be inclined to adopt it.

* See Appendix, No. IV.

It is with pain that your Committee mention the death of the Rev. Mr. Carlyle, at Newcastle-upon-Tyne, to which Living he had been presented by that zealous friend of the learning connected with the Scriptures, the Bp. of Durham. This circumstance has, of course, suspended for the present the Arabic edition of the Scriptures which Mr. Carlyle had undertaken; and it may perhaps well bear consideration, whether the high degree of perfection to which the new art of printing called Stereotype has been recently brought, chiefly by the skill and exertions of Earl Stanhope, should not be applied to this edition of the Scriptures, by which, at about the price of two editions, of the usual number, plates may be produced, from which copies may be worked off as wanted, to almost any number.

Your Committee now beg leave to call the attention of the Society to the state of the Funds, which will be found entirely insufficient for their present engagements and future prospects. In soliciting the exertions of the Society and the Contributions of the Public, they have been cautious to proportion their application to their increasing views and opportunities of usefulness. Hitherto the subscriptions have been

found adequate to those opportunities, but at present their opportunities have enlarged far beyond their abilities to pursue them. Their field of Missionary labours cannot, of course, be extended without extended supplies. Their undertakings must indeed be very limited, if the liberality of the public be not excited to meet their enlarging views.

Your Committee, therefore, find it necessary to state, that, as seven persons are now wholly dependent upon the Society, its actual income is not equal to half its actual expences. Your Committee make this statement, not through any desponding apprehensions, but confident that the knowledge of the fact will be sufficient to provoke the zeal and liberality of pious Christians. Of this, indeed, they have had some encouraging and satisfactory proofs, since the circumstances have been a little more known.

Your Committee judged it expedient, a few weeks since, to send a circular printed Letter to some friends of the Society in town and country, detailing the leading circumstances respecting the formation, the present state, and the opening prospects of the institution, and entreating their prayers and exertions in its favour. The result

has exceeded the most sanguine hopes of your Committee, as may be seen, by the list of Collections made during the short period which elapsed between the issuing of these letters and this day, and by the increased Donations and Subscriptions to the Society.

Your Committee beg leave, therefore, to offer, in the name of the Society, sincere thanks to all their friends, and particularly to those who have made Collections for them, not doubting but they will repeat this method of assisting the Society as often as they find it convenient. Those friends, whose Collections may appear small, they wish to assure of their cordial gratitude, and to accept such Collections as the free-will offerings of the poor of Christ's fold. They have no doubt, but that those friends, whose convenience has not enabled them to comply so early with the call of the Committee, will do it as soon as they find it expedient.

They take the liberty also of observing, that since they have not only the prospect of some Missionaries among Clergymen of their own Church, but that the Lutheran Church appears to offer them such a facility of obtaining suitable Missionaries, they have now a well-founded

expectation of usefully employing whatever funds the exertions and liberality of their Christian friends may entrust to their disposal.

Your Committee therefore earnestly intreat the Members of this Society, to promote its interest to the utmost of their power, both by their prayers for its success, and by encouraging Subscriptions and Contributions among their friends. They particularly request of the Clergy, to place before their several congregations the importance of the object, and to endeavour to excite a liberal spirit in promoting it.

The Committee refer it to the determination of their own judgment, whether an *Annual* Collection would or would not be practicable in the circumstances of their Congregation. They consider, however, this method of calling into action the Charity of Christians towards the perishing Heathen, (by regular Collections at the doors of Places of Worship,) as likely to be attended with the double advantage, of exciting a spirit of prayer among many pious persons, and of enabling the Society to raise by those means which will be least felt a considerable sum annually. If, therefore, they should be able to send them an *Annual* Collection, though but small, the Committee will acknowledge it with grati-

tude, as the free-will offering of such Congregations; or should it be in their power to assist the funds of the Society in this manner but *once in two or three years*, they will still record it with thankfulness and pleasure.

Your Committee cannot but now look back with thankfulness, and contemplate the guiding hand of the Great Head of the Church, which has conducted them thus far in the prosecution of their designs. They would patiently await his providential direction, and if it should please Him to excite a spirit of prayer, and correspondent exertions in pious individuals according to their abilities, they will look forward with humble hope to increasing success. They trust that they are in that path of duty which Providence has marked out for them; and, intreating his direction, they would humbly use their endeavours in their several stations for the furtherance of the Gospel, till the Earth be filled with the knowledge of the Lord.

APPENDIX I.

(See page 316.)

ADDRESS

From the Committee of the Society for Missions to Africa and the East, to the first Missionaries of the Society, the Rev. MELCHIOR RENNER, *and the Rev.* PETER HARTWIG: *Read by the Secretary at an Open Committee of the Society, held at the New London Tavern, January* 31, 1804.

REV. HENRY FOSTER IN THE CHAIR.

DEARLY BELOVED IN THE LORD:

WHEN we look round upon the nations with a deep impression upon our minds of the infinite value of Christianity, new vigour is added to our daily prayer, *Thy kingdom come.* We know, that *the heathen* are, in the divine determination, *given to Christ for his inheritance, and the uttermost parts of the earth for his possession.* We know, that *all things* are, in the purpose of the Father, *put under his feet, and that he has left nothing that is not put under him; But now we see not yet all things put under him:* in the confidence, however, that the promise is approaching towards its accomplishment, we desire to pray and wait for the expected issue; and in the conviction that the great Head of the Church will accomplish his purpose by means adapted to the end,—by inclining his servants to devote their various talents and gifts to this design, by setting before them an open door, and by causing his word through their instrumentality to run and be glorified, we would exert ourselves in this sacred cause, in every possible way consistent with our other duties.

To desire and to promote the conversion of the Heathen, has been the duty of all Christians in every period

of the Church. Yet, for many centuries, the Christian world has been, as a body, chargeable with criminal insensibility to this great duty. The Roman Catholics have, indeed, exerted themselves among some heathen nations, with a zeal, an energy, and an apparent success, which ought to put to shame the long indifference of the purer part of the Christian Church. And though that success is, in many instances, of a very equivocal nature, and the motives upon which these Missions were undertaken but too frequently questionable, yet Protestants have not wanted a noble example among themselves, to rouse them from their lethargy, and to stimulate their zeal. The Church of the United Brethren has patiently, silently, and successfully laboured for the conversion of the Heathen, during nearly three-fourths of a century, while most other Protestant Churches were either wholly indifferent to the subject, or contented themselves with such feeble and solitary efforts as had little other effect, than to produce a few inestimable patterns of missionary zeal and wisdom, and to render it probable that very considerable success might have attended more general and combined exertions.

The Church of the United Brethren has laboured herein *to its power, yea, and beyond its power;* and it cannot be reasonably doubted, after the success which God has given to its efforts, and to those of other Protestants in various parts of the world, that, had every Protestant Church taken up the attempt to convert the Heathen as a duty incumbent upon it as a body, and laboured therein with the simplicity, unanimity, cordiality, and energy of the United Brethren, far different would now be the state of the Heathen World from that in which it at present lies.

The Protestant Churches were, indeed, so much occupied, for many years after they shook off the fetters of Popery, with securing their own freedom and stability, that they had not some of those advantages for promoting the evangelizing of the Heathen, which have been long possessed by their successors. But what we have gained in leisure and security, we have perhaps more than lost in vital godliness; nor can any hearty and vigorous efforts, in the cause of Christ among the

Heathen, be expected from these Churches as distinct bodies, till they recover the piety of their fathers.

Yet, they, who have the success of the Gospel really at heart, have partaken too much, on this subject, of the indifference of their respective Churches, and their efforts have been but few and feeble. We lament this in others; we lament it in ourselves: nor shall we cease to pray for the pardon of this sin. We rejoice, indeed, that a better spirit has, of late years, been diffused, and that it is kindling far and wide throughout the Christian World; and though we see no reason to hope, in the present state of the Church, that any efforts can be expected from it as a body in this great cause, nor from each distinct Church in its united capacity, nor collectively even from the real Christians dispersed throughout the several Churches, yet we see it to be for others, and we feel it to be for ourselves, an indispensible duty, to combine our talents and opportunities with those, whose similarity of views, both with regard to the Doctrines and the Discipline of the Christian Church, enables us cordially to co-operate.

That Protestant Church, to which we account it an honour and a privilege to belong, acknowledges as a Sister Church that Community of which you are Members and Ministers. The Lutheran Church has already furnished several exemplary Missionaries, who have been employed, in propagating the Gospel among the Heathen, by the venerable "Society" in our Church "for Promoting Christian Knowledge." When we mention to you the name of SWARTZ, lately gone to his reward, we recal to your recollection a Christian Hero, whom the grace of his Lord rendered an honour to the Church which nurtured him, an ornament to the Society which protected him, a blessing to thousands of benighted idolaters, and an encouragement and example to his brethren who are now treading in his steps in the same field of Missionary Labours, to you who were reared in the same Communion, and to all who bear Christ's name among the Gentiles.

A stronger feeling of the awful state of the heathen nations, and a deeper regard to the honour of Christ,

would, perhaps, have called forth some from among ourselves to engage in this cause, and we feel a confident hope that this will, ere long, be the case; but we would desire no man to engage himself to us in this service, whose mind is not fired by a holy, unmixed, wise, steady, determined, but humble zeal for Christ and his cause among the Heathen.

In the want of such men in our own communion, we turned our eyes to the Lutheran Church; and we account it the favour of our Great Master both to us and to you, that you should be found to have voluntarily placed yourselves, with your brethren of the Seminary at Berlin, under a train of preparation for the service of Christ among the Heathen, without having the pecuniary means of carrying your wishes into effect, but depending upon his Providence to furnish you with them, and that we should be possessed of the means and the will to send you, though as yet destitute of proper instruments among ourselves.

You are, therefore, dear Brethren, our first Missionaries to the Heathen World. The grace of God, we trust, has led you to devote yourselves to this arduous but honourable service. In sending you forth from this Society, we have thought it expedient to give you thus a short detail of our situation and of our views; and we shall now proceed to state to you a few particulars connected with your future labours.

We refer you to a Paper which will be put into your hands, and which is now drawing up at our desire, entitled, "Instructions to Missionaries," for whatever is applicable to you, in common with other Missionaries, in respect of your CONDUCT TOWARDS THE NATIVES, the DISCHARGE OF YOUR OFFICE, your CONDUCT TOWARDS ONE ANOTHER, and your PERSONAL CHARACTER.

We desire you to consider these "Instructions" as receiving our entire approbation; and though you must necessarily find them of a nature too general to supersede the frequent exercise of sound judgment, and of *that wisdom which is profitable to direct*; yet we have

reason to believe, that they will greatly assist the exercise of your understandings upon the various points of your duty, since they are not the theories and speculations of your friends, sitting in their studies far from the scenes of difficulty and exertion, but are collected from the actual experience and testimonies of your honoured predecessors in this labour.

There are, however, a few points, connected more peculiarly with your future situation as Missionaries to the Susoo Nation, upon which we shall at present somewhat enlarge.

We are indebted to the establishment of the Sierra Leone Company for several publications, which detail at large the circumstances most interesting to you, in respect of the Climate, of the Preservation of Health, and of the Manners and Customs of the Native Africans. The publications to which we refer are the *Report of the Sierra Leone Company made in* 1794; *Medical Directions for the use of Navigators and Settlers in Hot Climates*, by Dr. WINTERBOTTOM, Physician to the Colony at Sierra Leone; and an able and interesting *Account of the Native Africans in the Neighbourhood of Sierra Leone*, by the same elegant Scholar. These publications have rendered it unnecessary for us to enter into particulars at large upon these subjects, as you will doubtless read them with especial attention. Some few general points, we would, however, mention to you.

The native inhabitants of the whole continent of Africa are chiefly either Pagans or Mahometans, the Kingdom of Abyssinia on the Eastern coast excepted; where Christianity, though greatly degenerated, appears to have retained some footing for many ages. Several European nations have, indeed, long since formed establishments upon different points of the Western coast, and in South Africa; and had they been as zealous to propagate Christianity among the natives, as they have been to enrich themselves with their spoils, their connection with that Continent would have proved a blessing instead of a curse. The attempts of different societies of Protestant Christians to evangelize this

country have been chiefly confined to South Africa, and the Western coast in the neighbourhood of Sierra Leone. Missionaries are now employed in various parts of South Africa, by several Societies, and with considerable prospect of success. We bid them God speed. Attempts have also been made by the United Brethren many years since, and, since the establishment of the Colony of Sierra Leone, by several other Societies, to carry the Gospel to the natives of the Western coast above the Line; but, from various causes, these attempts failed in a very short time, and several valuable lives have fallen a sacrifice in the cause of Christ to the unhealthiness of the Climate.

You may justly ask us our reasons, brethren, for sending you, under such circumstances, to this part of the world; and we are ready to state them, both for your satisfaction that you are not rashly running into danger, and for our own that we are not heedlessly sacrificing your lives.

Trusting that you are partakers of that *grace* of God *which bringeth salvation*, and seeing that he hath enabled you not to count your lives dear to yourselves, so that you might be instruments of making known glad tidings to the Heathen, we cannot but account your lives valuable both to ourselves and to the Heathen. Should you be carried off in an early stage of your labours, the sufferers would be those poor heathens, to whom, in the course of your ministry, you might have unfolded the Gospel, and among whom future attempts might, by your failure, be retarded or discouraged; nor should we be unaffected at such an event, since we are ready to acknowledge that the spiritual interests of this part of Africa lie near to our hearts.

The temporal misery of the whole Heathen World has been dreadfully aggravated, by its intercourse with men who bear the name of Christians; but the Western coast of Africa between the Tropics, and more especially that part of it between the Line and the Tropic of Cancer, has not only, in common with other heathen countries, received from us our diseases and our vices, but it has ever been the chief theatre of the inhuman

Slave Trade; and tens of thousands of its children have been annually torn from their dearest connections, to minister to the luxuries of men bearing the Christian name, and who had no more right to exercise this violence, than the Africans had to depopulate our coasts with a similar view. The wickedness and wretchedness consequent upon this trade of blood have deeply and extensively infected these shores; and though Western Africa may justly charge her sufferings from this trade upon all Europe directly or remotely, yet the British Nation is now and has long been most deeply criminal. We desire, therefore, while we pray and labour for the removal of this evil, to make Western Africa the best remuneration in our power for its manifold wrongs.

But our wishes on this subject would not of themselves have justified the undertaking, after the failure of former attempts, had we not been convinced that we have not to contend with insuperable difficulties. Most of the Missionaries who died in this part of Africa were settled much nearer the coast, than it is probable you will be; and we have reason to believe, that the country is more healthy as it approaches the Interior. The diseases, too, of this climate, and the method of treating them, are now much better understood than they were a few years since. In proof of this, we might point you to the improving health of the Colonists at Sierra Leone; which is not to be attributed merely to the increased salubrity of the neighbourhood in consequence of the advanced state of cultivation, but to the improved knowledge of the right methods of guarding against the diseases of the climate, and of curing them when contracted.

We cannot too strongly urge prudence and caution upon you, in first accommodating yourselves to the climate. You will arrive, probably, at the Colony in the height of the healthy season. Follow implicitly the advice of the medical gentlemen of the Colony, with respect to the best methods of becoming inured to the climate; and think no period of time long, which they may prescribe to be devoted, exclusively or chiefly, to this object. Treasure up such directions as they may give you, or may point out to you in Dr. WINTERBOT-

TOM's publications, for your future conduct, and religiously observe them. It may not be useless to suggest to you the importance of preventing disease; and on this subject you will find many excellent remarks from p. 2, to p. 19, of Dr. W.'s *Medical Directions*, and some which may be worth your attention in a letter from Mr. GREIG, written from Fantimania, and printed in the Missionary Magazine; vol. iv. p. 429—431.

Such influence, indeed, does some knowledge of medicine give among the natives, that it may be your duty to make yourselves well acquainted, before you leave the neighbourhood of the Colony, with the proper method of treating all the ordinary diseases of the climate. Mr. PARK's medical knowledge was a kind of Passport to him across the whole Continent; and we learn from Dr. WINTERBOTTOM (*Account*, &c. vol. i, p. 251.) that the natives entertain the most profound reverence for those who practise medicine.

Your health may also depend very much, under God, upon the prudent choice of a situation. Upon this subject, you will consult with our Corresponding Committee at Sierra Leone, and be guided by their judgment.

Should it please God to bless these cautious steps, so far as to give you a reasonable share of health and spirits, and a prospect of success, this will not only encourage your four brethren, who are under preparation at Berlin, to follow you to the Susoo Nation, but it will give confidence to the future plans of this Society, and to those perhaps of others. And though it should even please God to remove you in an early stage of your labours, yet we shall not, we trust, be deterred from further attempts; nor other Missionaries, endued with the spirit and temper of Martyrs for Christ, be deterred from entering upon the same field of exertion; yet we wish, and we think it our duty, to remove all reasonable objections from the minds of those, who may be willing to place themselves under our direction.

It may, indeed, be found, we apprehend, after the utmost prudence in choosing a healthy spot upon which to settle, and in accommodating yourselves to the change

of climate, that some European constitutions can never be reconciled to the climate of this part of Africa. Should this be found to be the case with either or with both of you, in the opinion of the medical gentlemen resident at the Colony, we shall think it clearly our duty, to send you to some other part of the world; and to endeavour to supply your place in the Susoo Nation, by some whose constitutions may be capable of being accommodated to the climate.

The failure of our attempt in this part of Africa would be not a little distressing to us in another view. We admire the noble spirit, which led to the establishment of the Colony at Sierra Leone; and we cannot but fervently wish it success, in the civilization of the surrounding nations. We have reason to believe, that the Company is friendly to the design of evangelizing the heathen natives; and that it will extend its kindness and protection, to every man who goes out for this purpose. We cannot but consider, therefore, the establishment of this Colony, and its good will towards our undertaking, as a loud call upon us to second its own efforts; and to repeat our attempts, with such a point of support as it affords to us, even though our first endeavours should be unsuccessful.

In these and some other respects, no part of Africa offers so many inducements to the establishment of Christian Missions, as the interior of this coast. The intercourse between the Colony and Europe is frequent and easy; and that between the Colony and the inland parts of the coast to some distance up the country is very extensive, by means of several rivers which discharge themselves upon this coast, after flowing through the back country by innumerable branches and windings, many of which communicate with one another. The natives, who are somewhat removed from the coast, are hospitable and kind to strangers. They have acquired a considerable degree of civilization; and do not present the obstacles to Missions, which are found among vagrant and thinly scattered savages, as they live in towns containing from one, two, or three hundred to several thousand inhabitants, and are under regular governments. Their languages are not difficult to be ac-

quired, and several of them are spoken through extensive districts. The Interior is free, in proportion as it recedes from the coast, from the vices, machinations, and dangers consequent upon the Slave Trade; and is both more populous, and, as it appears, more healthy, from its greater elevation.

While the Slave Trade continues, it will throw great difficulties in the way of all attempts to civilize and evangelize the nations upon the coast, as most of the head-men think themselves interested in its continuance. Yet you may avail yourselves of this trade, to illustrate the benevolence of those views with which you visit Africa; and, we may hope, not without effect, as "the natives," we are told, (WINTERBOTTOM's *Account, &c.* vol. I. p. 209.) "possess sufficient penetration to distinguish men of merit from the common herd of traders who infest that part."

You will take all prudent occasions of weaning the native chiefs from this traffic, by depicting its criminality, the miseries which it occasions to Africa, and the obstacles which it opposes to a more profitable and generous intercourse with the European nations. But while you do this, you will cultivate kindness of spirit towards those persons, who are connected with this trade. You will make all due allowances for their habits, their prejudices, and their views of interest. Let them never be met by you with reproaches and invectives, however debased you may find them in mind and manners. Let them never have to charge you with intriguing against them, and thwarting their schemes; but let them feel, that though the silent influence of Christianity must, whenever truly felt, undermine the sources of their gain, yet in you and in all under your influence, they meet with openness, simplicity, kindness, and brotherly love.

The natives are, in general, highly superstitious, either as Pagans or Mahometans; and many of them add the Mahometan superstitions to their own. Mahometanism has made great progress, indeed, among the natives of the Interior, and has contributed not a little to their civilization. The indefatigable pains taken by

the Mahometan priests, and the means by which they have effected their purpose, which have been chiefly the establishment of schools, may both stimulate and direct your own endeavours. The superstitions, polygamy, &c. of the natives oppose, indeed, great obstacles to the progress of the Gospel among them, yet the Mahometans, in propagating their tenets, have had to contend with obstacles apparently as insuperable:—the use of spirits, for instance. See a Note in WINTERBOTTOM, vol. I. p. 147.

It will, however, be necessary that you should be prepared to confute the errors, which you will find commonly received. We advise you, therefore, to study SALE's *Translation of the Koran*, which we shall put, for this purpose, into your hands; with his *Preliminary Discourse* to that mass of Error; the sixth Book of GROTIUS, *On the Truth of Christianity*; and Dr. WHITE's able *Lectures on Mahometanism*, preached before the University of Oxford. To furnish yourselves with general arguments against Paganism, study the fourth Book of GROTIUS.

The Arabic language having widely diffused itself together with Mahometanism, and being held in high request among the natives, it would be desirable that you should take any opportunity of acquiring it, which may present itself; but in your present circumstances, this must be considered as subordinate to your acquisition of the Susoo, and the immediate discharge of your Mission in that tongue: nor would the acquisition of Arabic be of so much importance in a Mission to the Susoos, as to the Mandingos or Foolas, who are passionate admirers of Arabic literature.

There are many good points in the character of the natives of the more interior parts of the coast. They are eager for knowledge; and though they are considered by some as not equal to Europeans in capacity, yet they are generally allowed to be susceptible of great improvement. Even those Mahometans near the coast who are rigidly tenacious of their religious tenets, never speak disrespectfully of Christianity, and "are highly gratified," Dr. W. informs us, vol. I. p. 209, "by hav-

ing passages in the Bible pointed out which bear a relation to parts of the Koran;" and many of the Mahometans appear to be far from entertaining a bigotted attachment to their system.

Of all the nations which inhabit the vicinity of Sierra Leone, we have determined to make our first attempt among the Susoos; and to this determination we have been led by several considerations. The Rev. Mr. BRUNTON, having acquired some knowledge of the languages of that people, during his residence among them, has printed, by desire and at the expence of this Society, several books of Religious Instruction, &c. in that tongue; which is the first of all the native languages of Western Africa, which has been reduced to fixed principles.

"Those who have visited the schools," says Dr. W. (vol. I. p. 217, 218) "instituted by the Mahommedans, for the instruction of children in Arabic literature, must have admired the industry and perseverance of the scholars, at the same time that he lamented the great loss of time spent in acquiring a knowledge of the Arabic, which would have been so much more profitably employed in learning to read their own or some European language."

You will, therefore, brethren, enter upon your labours among the Susoos, under peculiar advantages, from the circumstance of your carrying books to them printed in their own language; and you may possibly be enabled, with the divine blessing, to infuse into them as ardent a desire of learning to read their own tongue, as they at present discover for the acquisition of Arabic. "The greater ease," says Dr. W. "with which knowledge may be introduced through the medium of their own language, which they perfectly understand, than it can by means of the Arabic, which is a foreign language, and consequently of itself a difficult acquirement, is obvious." You will endeavour, therefore, to remove any imperfections, which, in the course of time, you may discover in this first attempt by Mr. Brunton, with a view to printing more books in their language, and perhaps ultimately the whole word of God.

The circumstance of its having been in our power to print books in the Susoo tongue might, of itself, seem sufficient to direct our first attention to that nation: our determination has, however, been strengthened by other considerations. The Susoo language is spoken not only through a considerable space approaching the coast, but over the extensive country which Mr. PARK distinguishes by the name of Jallonkadoo, and is also frequently used by the Timmanees, Bulloms, and Mandingos, and by almost all the trading Foolas. Dr. W. informs us, (vol. I. p. 10.) that it excels all the native languages in this quarter, and that in softness it approaches the Italian. He tells us (ib. p. 5.) that the Susoos extend from the river Kissee stretching across the Rio Pongas, nearly as far as the Rio Nunez. This nation therefore, appears to open the widest field for Missionary labours within an equal distance from the Colony; and though it is more grossly superstitious than its neighbours, the Foolas and Mandingos, in consequence of these nations having received considerable light from Mahometanism, yet in some points of view it opposes fewer obstacles to the Gospel. You will find an interesting detail of the religious notions, superstitious practices, &c. of all these nations, in the fourteenth and fifteenth chapters of Dr. W.'s *Account, &c.*

We send you, then, dear brethren, to bear the glad tidings of salvation to the Susoo people. Should it please God to open us an access into this quarter of Africa, we shall be encouraged to send your brethren after you, to strengthen your hands; as we are convinced it will be expedient, rather to make a vigorous and combined effort in one nation, than to make feeble, disjointed, and solitary efforts among several nations.

Local circumstances must determine much of your plan of proceeding; and the influence of these we must leave to your own judgment and discretion, under the guidance of your Divine Master. It is, however, a great satisfaction to us to reflect, that, in all cases of this nature, you will have it in your power to consult our Corresponding Committee at Sierra Leone, who must be competent, from their local knowledge, often to give you a judicious opinion. In all the temporal af-

fairs of the Mission, such as respect, for example, choosing missionary stations, building, receiving supplies, &c. we wish you to consult with the Committee at the Colony, and to be guided by their directions; from which, if you think you have good reasons to dissent, we wish you to state the matter fully to us, but to follow their directions till you receive our answer. In all the spiritual concerns of the Mission, such as your mode of instructing the Natives, the points which you chiefly bring before them, &c. we leave to your own prudence, guided by the gracious assistance of the Holy Spirit; not doubting but you will carefully attend to the "Instructions" before mentioned, which we shall put into your hands, so far as you may find them applicable to your circumstances, and that you will be desirous to take advice from our friends at the Colony, and from all others who may offer you salutary counsel.

We appoint you, Mr. RENNER, as Senior, to be Superior of the Mission, till further instructions from this Committee; and we desire, that, in case any difference of sentiment should arise, your opinion be followed till you receive the directions of our Corresponding Committee at Sierra Leone, if the matter respect the temporal affairs of the Mission, or till you receive the instructions of this Committee, if it respect the Spiritual concerns.

Were it practicable, and should the circumstances of the country be found favourable to the plan, we are decidedly of opinion, that a Missionary Settlement, after the manner of the United Brethren, consisting of several Christians of both sexes, living as a small Christian Community in one of the principal towns of the Susoo, and exhibiting to the surrounding natives the practical influence of Christianity in regulating the tempers and the life, and in thus increasing domestic felicity, would promise more permanent and extensive success than any other scheme. Whether a proper situation for such a settlement can be found, and whether, should a favourable situation present itself, it may ever be in the power of this Society to accomplish the plan upon any considerable scale, must be left to the gracious Providence of God.

In the mean time, we would imitate the example of our Lord, when he sent his disciples two and two, to declare the glad tidings of his Kingdom. You have chosen each other, dear brethren, as companions, and we rejoice to see that your respective dispositions fit you to assist and comfort each other. As one of you has just united himself, with our approbation, to a partner, who, we trust from truly Christian motives, is willing to share his cares and to assist his labours, we hope that the way will be opened for you to fix yourselves as a Christian family in some native town, where you will be enabled to exhibit, and that with great influence upon those around you, all the comforts and blessings of Christian Society. We do earnestly and affectionately enjoin it upon you to cultivate mutual tenderness and forbearance; and to consider how much of your success among the natives may, under God, depend upon your conduct and spirit among one another. Should we be encouraged to send your four brethren after you to the Susoo nation, it is our desire to place them in such situations, two and two together, that you may all be within such a distance from one another, as to be able to meet for occasional conferences together, for mutual comfort and edification. We do not, indeed, mean to say that we would have you in no case separate from each other. It may appear, possibly, that you would be more useful by fixing yourselves at a short distance from each other; but we do not wish this to be done till after full deliberation, and either the consent of our Committee at the Colony, or our own.

We would have you explain to the Head-man of the town where you may be situated, the love which has influenced us to send you, and you to go among them, and the steps which we have taken to prepare for their instruction in Christianity, and our earnest desire, if they wish it, of taking farther measures for that end.

With regard to your temporal affairs and the manner of supporting the Mission, we have determined to fix, at present, upon no settled plan, but to avail ourselves of the judgment of our friends at the Colony.

You will keep Journals of the Mission, in which

each of you will note down whatever you may deem interesting to us respecting your own progress, or that may conduce to our better acquaintance with the country, so as to facilitate our future plans. These Journals we shall hope to receive twice, at least, in the course of each year.

We now take our leave of you, dear brethren, commending you to the Providence and Grace of our Common Master; assured that all success attends upon his blessing. Should he be pleased to honour you, and those who may be united with you in this Mission to the Susoo Nation, in the establishment of Christianity by your means among that people, the way may be hereafter opened for carrying the Gospel among the neighbouring tribes, and we and other Christian Societies may be encouraged to embark in the attempt. Should he not bless your labours among the Susoos, we would not be discouraged from attempting some other nation, if an opening should present itself. But in all cases, let us patiently await and zealously follow the intimations of his sacred will.

Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you. Let it both encourage and stimulate you, that many fervent prayers will follow you to the place of your destination, and accompany you in your Labours. May our God grant you *this grace, that you may preach among the Gentiles the unsearchable riches of Christ!* May we *hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries!* May the Almighty arm of your Saviour support and defend you, and may his Spirit sanctify, guide, and comfort you; and though we never more should meet in this world, may we meet you, accompanied by many fruits of your ministry from among the Gentiles, at the right hand of our Heavenly Father, and unite together in eternal praise to Him, that loved us and washed us from our sins in his own blood; to Him be glory and dominion for ever and ever. Amen.

Signed,

JOSIAH PRATT, Secretary.

APPENDIX II.

(See page 316.)

Copy of a Letter presented by the Rev. MELCHIOR RENNER, *Senior Missionary, to the Chairman of the Committee.*

HONOURED GENTLEMEN:

As the time of our departure draws nigh, we are happy in having so favourable an opportunity of acknowledging the many tokens of kindness which we have received from you. We cannot but feel ourselves grateful in being placed under the Patronage of such a Society, a Society whose aim and desire is to promote the glory of God, and the Salvation of Souls, by sending forth the glorious Gospel to distant Nations; that they with us may also become partakers of those blessings so freely purchased by Christ.

We consider ourselves as peculiarly honoured, in being appointed as Messengers, to convey the joyful tidings to Heathen Lands; and we trust, that through your prayers, and your zeal for the cause of Christ, our labours will not be in vain in the Lord.

The kindness which the Society has shown us in its consideration of our temporal wants, is and ought to be, a perpetual subject of Gratitude: and our ardent and united Prayers shall be that it, in return, may be blessed with every spiritual blessing in Christ Jesus: and that the glorious undertaking in which it is engaged may prosper, till the knowledge of the Lord shall cover the earth, as the waters cover the Sea.

Our aim and desire, we trust, are still the same as when we first became subject to the direction of this Honourable Committee; and our wishes are, to conform to those rules which they have laid down, or may here-

after lay down for us, respecting the method of proceeding in our great and important work. We are conscious of our own utter insufficiency for the great work before us; but we desire to look to our divine Master for continual support.

We would acquiesce in all things with the wishes of the Society, so far as may be consistent with our consciences. Should it please God, in his wisdom, to thwart in any degree our sanguine hopes and expectations; yet still we trust that we shall not be discouraged: but rely upon the unchangeable promises of him who cannot lie, and believe that *bread cast upon the waters shall be found after many days.*

We earnestly commend ourselves to the fervent Prayers of the Society, that God may grant us health, may open to us a suitable station among the Heathens, and enable us to speak boldly the truths of his Gospel to perishing Sinners, and to persevere even unto the end.

Signed,

MELCHIOR RENNER.
PETER HARTWIG.
SARAH HARTWIG.

APPENDIX III.

(See page 320.)

Extract of a Letter from the Rev. JOHN JAENICKE, *in Berlin, to the Rev.* JOSIAH PRATT, *dated Berlin, the 17th March,* 1804.

BUT, what will you say, when I must tell you, as I am in duty bound to do, that one of those four young men, whom I myself have proposed to you as suitable persons for the service of your Society, left the Seminary on the 30th of Dec. 1803? I shall simply state the case as it happened. ———————— having been recommended to the Directors of our Seminary by a friend to that Institution, was received into it, in September 1802. At first, he appeared so industrious, sincere, and exemplary in his conduct, that I felt no hesitation in recommending him to your Committee, as one of the four Brethren, whom it is your intention, in dependance on the wise direction of our all-ruling Lord and Saviour, to send out as Missionaries to the Susoo Nation. Even for some time after this appointment, his teachers had no reason to be dissatisfied with his behaviour; except, that they now and then discovered in him a propensity to pride and levity. Being unwilling to deny himself, and to learn humility in the school of Christ, that dangerous disposition gained ground. For some time I could cheerfully bear with him; and hoped that a brotherly and affectionate treatment might be the means of producing a change for the better.

In the beginning of Dec. 1803, he brought me a Sermon of his own composing. His text was 1 Timothy, vi. 16. *Who only hath immortality.* Having expressed himself rather in an unguarded manner, that if God *only* has immortality, all besides him must be mortal—I, in the kindest way, observed, that, in one sense, he was quite right in asserting, that God *alone* possesses immortality, namely, in—from—and through himself; but, in another sense, the angels and the souls of men had like-

wise immortality, but derived from him. He seemed rather unwilling to receive any kind of instruction—yet I dropt the matter for that time.

On the 30th of Dec. he brought me again one of his compositions, upon a text, which I had given to him, namely Isaiah xii. 10. *Fear thou not, for I am with thee.* Missing, in the whole series of his discourse, the name of Jesus, except at the end of his prayer, I wrote down the following remark upon his paper: "The name of Jesus never appears in the whole Sermon, but once, at the close of the prayer."

I felt myself constrained to have some further friendly explanation with him about this matter; but, in order not to hurt his feelings, I would say nothing in the presence of the other Brethren, but retired with him into some other room. Here I freely told him what was wanting, in my opinion, observing. "Had not the believers under the Old Testament looked forward with the eye of faith to the Redeemer of the world, who *was to come*; and did not the followers of our Lord in the times of the New Testament look back to him, who *came* into the world, to save sinners; the former would have had, and the latter would still have, reason to dread the Holy and Just One."

This he took amiss of me; and replied with warmth, that he could never please me, as I had found fault with his last discourse, and now again with this. I then said, "If you will not permit me, in brotherly love, to point out your faults, and to set you right, as I am in conscience bound to do, it answers no end for you to exercise yourself in speaking with the other Brethren."—"Very true," replied he, "and therefore I will repeat no more discourses."

Upon this, as I was going with him to the other Brethren, Mr. HOFFMAN, our English teacher, came in, to give us a lesson. I told him what had happened, and requested him to read the Discourse loud. This he did, and made his remarks upon it, observing among other things to ———, that if he would not receive instruction, he was no proper subject for the Seminary.

After some farther conversation on the subject, I told him, that if he would acknowledge his fault, and promise amendment, I was ready to forgive him, and to make no mention of the matter in my letters to E. Friesland. To this he replied: "I acknowledge that I have been to blame, but it is impossible for me to promise amendment. In those things which I have to learn, I am willing to receive instruction; but in those things which I already know, I will receive none." Hereupon I told him, that I could no longer permit him to attend the instruction in my room; that I would write an account of what had happened to Hatshusen, and apply for orders how to proceed: to which he made answer, that I might do what my good sense dictated.—Accordingly I wrote to Hatshusen; but before I could receive an answer, on the 31st Dec. last year, he came to me to demand his dismission in writing, as he intended to return to Saxony, and I therefore gave it him.

Now, honoured Brethren, although this was a very painful circumstance to me, yet, on another account, I have reason to rejoice and adore the Lord in the dust, viz. that he put it into my heart, in April last year, to make an arrangement, that all the Students in the Seminary should be instructed in the Arabic, and *seven* of them in the Susoo language.

This has accordingly been done; and now we have in the Seminary, besides the three remaining Brethren, several approved, gracious, and humble Students, who have advanced as far in the Arabic and Susoo languages as ———, and some still farther, out of whom the honourable Committee may chuse one. I would humbly recommend ————————, whom I value as a special gift of our Lord. He was sent and recommended to us by the Honourable Committee of the German Society, who had known him and observed his walk, upwards of six years. This beloved Brother by his persevering application, and by the blessing of God, has made great progress in the Arabic and Susoo.

Your unworthy Brother,
JOHN JAENICKE.

APPENDIX IV.

(See page 329.)

BRITISH AND FOREIGN BIBLE SOCIETY.

A SOCIETY having been formed with the above designation, it has been judged expedient to submit to the Public a brief statement of the *reasons* which exist for such a Society, of the specific *object* which it embraces, and of the *principles* by which its operations will be directed.

The REASONS, which call for such an Institution, chiefly refer to the prevalence of Ignorance, Superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable Societies now in existence, and their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and Foreign Countries; and the recent attempts which have been made on the part of Infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.

The exclusive OBJECT of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

The PRINCIPLES, upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

It may be necessary to add, in soliciting the countenance of the Public, that in consequence of the enlarged means of instruction, which the lower classes in this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited.

Influenced by these considerations, a numerous and respectable Meeting, (which was convened at the London Tavern, on the 7th of March, 1804, GRANVILLE SHARP, Esq. in the Chair,) Resolved

That a Society should be formed, entitled,

THE BRITISH AND FOREIGN BIBLE SOCIETY;

of which the sole object should be to encourage a wider circulation of the Holy Scriptures, not only through the British Dominions, but, according to its ability, in other countries, whether Christian, Mahometan, or Pagan.

At a subsequent General Meeting, held at the London Tavern, on Wednesday the 2d of May, 1804,

GRANVILLE SHARP, Esq. in the Chair,

A REPORT of the COMMITTEE was read, purporting that they had been occupied in opening communications with various persons of Influence in different parts of the United Kingdom, and of the Continent, for the purpose of obtaining important intelligence, of augmenting the Funds of the Society, and otherwise promoting its interests,

The following revised Plan of the Society was then unanimously adopted:

1. A Society shall be formed with this Designation,

The British and Foreign Bible Society;

of which the sole object shall be to encourage a wider circulation of the Holy Scriptures.

2. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British Dominions, and shall also, according to its ability, extend its influence to other Countries, whether Christian, Mahometan, or Pagan.

3. Each Subscriber of One Guinea annually shall be a Member.

4. Each Subscriber of Twenty Pounds at one time, or who shall by one additional payment increase his original Subscription to Twenty Pounds, shall be a Member for life.

5. Each Subscriber of Five Guineas annually, shall be a Governor.

6. Each Subscriber of Fifty Pounds at one time, or who shall by one additional payment increase his original Subscription to Fifty Pounds, shall be a Governor for life.

7. Governors shall be entitled to attend and vote at all meetings of the Committee.

8. An Executor paying a bequest of Fifty Pounds shall be a Member for life; or of One Hundred Pounds, a Governor for life.

9. Each Member shall be intitled, under the direction of the Committee, to purchase Bibles and Testaments, for the purpose of gratuitous distribution, at the Society's prices, which shall be as low as possible.

10. The Annual Meeting of the Society shall be held on the first Wednesday in May; when the Treasurer and Committee shall be chosen, the

accounts audited, and the proceedings of the foregoing year reported.

11. The Committee shall consist of Thirty-six Laymen; of whom Twenty-four who shall have most frequently attended, shall be eligible for re-election for the ensuing year. Six of the Committee shall be Foreigners resident in London or its vicinity; half the remainder shall be Members of the Church of England; and the other half Members of other denominations of Christians.

12. Every Clergyman and Dissenting Minister, who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.

13. The Treasurer and Secretaries, for the time being, shall be considered as Members of the Committee.

14. No person deriving any emolument or profit from the Society, shall be entitled to sit or vote in the Committee.

15. The Committee shall conduct the business of the Society; appoint all Officers except the Treasurer; have power to call Special General Meetings; and shall be charged with procuring for the Society suitable Patronage, both British and Foreign.

Signed GRANVILLE SHARP, CHAIRMAN.

PRESIDENT,

RIGHT HON. JOHN LORD TEIGNMOUTH.

TREASURER,

HENRY THORNTON, ESQ. M. P.

COMMITTEE,

William Alers, Esq.	Joseph Benwell, Esq.
T. Babington, Esq. M. P.	Wilson Birkbeck, Esq.
Thomas Bernard, Esq.	Henry Boase, Esq.

Joseph Bunnell, Esq.
Joseph Butterworth, Esq.
Robert Cowie, Esq.
Cha. Crawford, Esq.
John Fenn, Esq.
Sebastian Fridag, Esq.
C. Grant, Esq. M. P.
Claes Grill, Esq.
Jos. Hardcastle, Esq.
Wm. H. Hoare, Esq.
Thomas Hodson, Esq.
John Dan. Hose, Esq.
Robert Howard, Esq.
R. Lea, Esq. Alderman
Zach. Macaulay, Esq.
Alex. Maitland, Esq.
Ambrose Martin, Esq.
Samuel Mills, Esq.
Joseph Reyner, Esq.
Herman Schroder, Esq.
Granville Sharp, Esq.
Rich. Stainforth, Esq.
James Stephen, Esq.
Robert Steven, Esq.
Christopher Sundius, Esq.
Joseph Smith, Esq.
Anthony Wagner, Esq.
W. Wilberforce, Esq. M. P.
Joseph Wilson, Esq.
George Wolff, Esq.

SECRETARIES,

Rev. JOHN OWEN, M. A. Fulham.
JOSEPH HUGHES, M. A. Battersea.
CHARLES FR. STEINKOPFF, M. A. Savoy, for the Foreign Department.

ASSISTANT SECRETARIES,

Mr. JOSEPH TARN, Spa Fields.
THOMAS SMITH, No. 19, Little Moorfields.

The following is the substance of some Letters received by friends of this Institution; and is subjoined, in confirmation of part of what is stated above, with respect to the want of Bibles.

From a Clergyman in North Wales.

THE Sunday Schools have occasioned more calls for Bibles, within these five years, in our poor country, than perhaps was ever known before.

The possession of a Bible produces a feeling, which the possession of no one thing in the world besides could produce. In many houses, containing numerous families, there is but one Bible; of course, the young people and servants are frequently debarred the free use of it, though anxiously desirous of that privilege.

The last Oxford Edition of the Welsh Bible was bought up, with the greatest avidity, principally by the lower class, and there were not half enough to supply the demand. I have seen some of them overcome with joy, and burst into tears of thankfulness, on their obtaining possession of a Bible, as their own property and for their free use. Young females in service have walked thirty miles, with the mere hope of obtaining from me a Bible; and have returned with more joy and gratitude, than if they had obtained great spoils.

We, who have half a dozen Bibles by us, and are in circumstances to obtain as many more, know but little of the value, which those put upon *one*, who before were scarcely permitted to look into a Bible once a week.

From a Clergyman in the City of Basil, in Switzerland.

In the houses of people in good circumstances, both in town and country, Bibles are always to be met with; but there are many day-labourers and working-manufacturers without a Bible. Scarcely a week passes, in which I am not applied to for Bibles by poor children, in order to learn the texts which I appoint them; and my means are not sufficient to satisfy all these demands. There are no public Institutions, for distributing the Bible, in our Canton.

From the Clergyman of a large Parish, containing five Villages, in Alsace.

My Parish borders upon French Lorraine, where all are Roman Catholics, many of whom have procured Bibles from us; these are few, however, compared with those who are still destitute, but desirous to possess them. I have also distributed many New Testaments, even to Romish priests, some of whom, through ignorance, have burnt them; which was told me by some of their own people with great concern. I always keep a stock of both German and French Bibles; partly to lend, partly to sell, and some to give away. In order to be enabled to do this, I make it a practice to lay by three tenths of all my income. Had I not adopted this

practice, I should not have been able to do any thing of the kind.

From a Merchant at Nurenberg, in Germany.

I TAKE this opportunity of recommending to the attention of the benevolent, my poor fellow Christians in Austria, Karinthia, Stiria, and Hungary; and to request the favour of them to assist us in procuring Bibles and New Testaments, which are very much wanted by a great number of young people, both in schools and in private houses. By this means, a vast deal of good may be done. People are in general too poor to purchase these essential books. There are, besides, a great number of poor servants of both sexes, whose wages are frequently not sufficient to clothe them, much less to purchase a book for edification. There are likewise old people, who would gladly employ their time in reading the Holy Scriptures, if they could obtain them. Often when sitting in my warehouse, at the Fair of Linz, (one of the chief towns in Austria,) numbers of people, young and old, children and servants, flock about me, exclaiming, "——, have you not brought us again a Bible or a Hymn Book from your friends? We are not able to purchase any. We have enough to do to get bread; and yet we would wish to get to heaven too. O pray our fellow Protestants kindly to remember us again." I have, indeed, several times had the pleasure to receive a present of Bibles, &c. as also contributions in money; so that I have been enabled to distribute numbers of them in schools and private houses. This year, however, I have, as yet, received nothing, although applications to me increase.

*** Subscriptions are received by Messrs. DOWN, THORNTON, and Co. *Bartholomew Lane;* HANKEY and Co. *Fenchurch Street;* FORSTER, LUBBOCK, and Co. *Mansion House Street;* FULLER, CHATTERIS, and Co. *Lombard Street;* HOARES, *Fleet Street;* RANSOM, MORLAND, and Co. *Pall Mall;* HARDCASTLE and REYNER, *Old Swan Stairs, London Bridge;* by the SECRETARIES; and by Mr. THOMAS SMITH, Collector, No. 19, *Little Moorfields.*

1803-4

4th anniversary (1804)

LIST

OF

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

COLLECTIONS.

☞ *The following Collections were made in April and May last, in consequence of the Circular Letter from the Committee, mentioned at p.* 331 *of this Year's Report. Most of them were made after Sermons preached upon the occasion; and others were private Collections among friends: the Committee have here distinguished these two classes, so far as they could do it from the Letters of their Correspondents. In order to prevent mistakes, it is requested, that, in future Contributions of this nature, the Time and Place where Sermons were preached may be particularly noticed.*

	£.	s.	d.
ASHAMSTEAD, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A.	9	16	0
ASTON SANDFORD, Bucks, Parish Church of; by the Rev. THOMAS SCOTT	17	2	6
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WM. PORTER	8	13	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT	8	7	0
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS	3	18	10
CADOXTON, &c. near Cardiff, Parish Churches of; by Rev. HEZEKIAH JONES . . .	4	0	0
CAMBRIDGE, Church of the Holy Trinity; by Rev. CHARLES SIMEON, M. A.	50	0	0

	£.	s.	d.
CARLISLE, St. Cuthbert's Church; by Rev. JOHN FAWCETT, M. A.	22	4	0
DARLASTON, Staffordshire, Parish Church of; by Rev. JOHN WALTHAM, M. A. . .	15	9	0
DINGESTOW and TREGARE, near Monmouth, Parish Churches of; by Rev. ISAAC MORGAN.	2	0	0
FAGAN's, ST. near Cardiff; by Rev. DANIEL JONES	2	0	0
LAKENHEATH, near Brandon, Suffolk; by Rev. MICHAEL HAYWARD	3	0	0
LONDON, Parish Church of St. Andrew by the Wardrobe, and St. Anne Blackfriars, before the Society, on the Fourth Anniversary; by Rev. THOMAS T. BIDDULPH, M.A.	226	6	0
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A.	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE.	23	0	0
LYNN REGIS, Parish Church of St. Margaret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A.	42	4	3
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN	5	0	0
NICHOL FOREST, near Carlisle, Parish Church of; by Rev. Mr. JACKSON	3	0	6
OLNEY, Bucks, Parish Church of; by Rev. CHRISTOPHER STEPHENSON, M. A. . .	13	14	0
RIBBESFORD, near Bewdley, Worcestershire; by Rev. JOHN CAWOOD, M. A. . . .	10	10	0
ROWLEY REGIS, near Birmingham . . .	8	0	0
SCALEBY, near Carlisle, Parish Church of; by Rev. JOHN FAWCETT, M. A.	5	5	0
SLAITHWAIT, near Huddersfield, Yorkshire, Parish Church of; by Rev. Mr. WILSON	10	0	0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9	4	0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES	12	5	0

1804

BENEFACTORS.

☞ *Subscribers and Benefactors are requested to be particular in stating their Names, Degrees, Residences, &c. Any mistakes of this nature in the following Lists will be rectified next year, upon addressing a line to the Secretary, or the Deputy Secretary, before Lady Day; by which time the Lists should be annually completed.*

A

	£.	s.	d.
A. A.	0	10	6
A. B.	3	3	0
A. T.	50	0	0
Angas, Miss, *Leicester*	1	0	0
Anonymous	1	1	0
——————, by Rev. H. Foster	1	1	0
——————, by Rev. James Pope	0	10	6
——————, by ditto	0	10	6
——————, by Rev. Edward Cuthbert	0	10	6
——————, by Rev. John Scott	10	10	0
Atkinson, Thomas, Esq. *Huddersfield*	21	0	0
Atkinson, Mr. Joseph, *Bradley Mills*, near *Huddersfield*	1	1	0

B

Bacon, Rev. Dr. *Wakefield, Yorkshire*	2	2	0
Bainbridge, Thomas, Esq. *Guildford-street*	10	10	0
Bates, Benjamin, Esq. *Upper Thames-street*	21	0	0
Bates, Ely, Esq. *Blackheath*	10	0	0
Beercroft, Mrs. *Kirkstall Forge*, near *Leeds*	0	10	6
Bishop, Mrs. M. B. *Blackheath*	2	2	0
Boase, Henry, Esq. *Knightsbridge*	5	5	0
Bradney, Joseph, Esq. *Clapham*	3	3	0
Brock, Rev. John, *Rector of Bidborough*, near *Tunbridge*	2	0	0

	£.	s.	d.
Brown, Mr. *Pall Mall*	2	2	0
Butler, Hon. Mrs.	1	1	0
Buxton, Rev. John, Rector of *Carleton Rode*, *Norfolk*	5	0	0

C

C. L. J. by Rev. Josiah Pratt	1	1	0
Chatterton, Thomas, Esq. *Waplington*, near *York*	100	0	0

D

Daling, Richard, Esq. *New Grove, Bromley*	10	0	0
Davies, Mr. James, *Gracechurch-street*	5	5	0
De Coetlogon, Rev. C. E. M. A. Rector of *Godstone, Surry*	2	0	0
Dinning, Mrs. *Newington, Surry*	1	1	0
Dissenting Minister, near *Salisbury*, by Rev. H. Foster	1	0	0
Dixon, Mr. *Coggeshall, Essex*	0	10	6

E

E. R.	1	0	0
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F

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Ditto	1	1	0
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	£.	s.	d.
Knowles, Rev. Thomas, *Marsh Chapel*, near *Louth, Lincolnshire*	1	1	0
Kough, Thomas, Esq. *Chilcomb*, near *New Ross*	1	1	0

L

Lake, Rev. I. N. M. A. *Brownlow-street*	1	1	0
Lambard, Miss, *Ash*, near *Wrotham, Kent*	1	1	0
Langston, Rev. Stephen, M. A. Rector of *Little Horwood, Bucks*	2	2	0
Lawman, Colonel, *Headingley*	2	2	0
Leigh, Rev. Clement, *Newcastle-under-Line*	1	1	0
Lillington, A. L. Esq. *Lyme, Dorsetshire*	5	5	0
Lloyd, Rev. Thomas, M. A. Fellow of *King's College, Cambridge*	1	1	0
Lloyd, Rev. Simon, Curate of *Llanuwchllyn*	1	1	0
Lloyd, Rev. John, *Burney, Norfolk*	2	2	0
Lodge, Mrs. *Carlisle*	1	1	0
Loft, Mr. William, *Grainthorpe*	2	2	0
Loft, Mrs. *ditto*	1	1	0
Lovekin, Miss, *Pimlico*	1	1	0
Ludlam, Thomas, Esq. *Sierra Leone*	1	0	0

M

M. A. by Mr. Duthoit, *Bank*	1	1	0
Macaulay, Zachary, Esq. *Birchin-lane*	2	2	0
Mackenzie, Mrs. *Queen-square*	1	1	0
Mackenzie, Mr. Colin, Jun. *ditto*	1	1	0
Mair, Hugh Campbell, Esq. *Copthall-court*	2	2	0
Mann, Rev. William, M. A. *Worcester-street*	1	1	0
Mann, Rev. Joshua, *Paddington*	1	1	0
Marlow, Mrs. Sarah, *Charles-square, Hoxton*	1	1	0
Marriot, William, Esq. *Hoxton-square*	2	2	0
Marriot, Mr. William, Jun. *ditto*	1	1	0
Marsh, Rev. William, M. A. Vicar of *Basilden*	1	1	0
Marshall, Mr. John, *Horseforth*, near *Leeds*	1	1	0
Marshall, Mr. Josiah, *ditto*	1	1	0
Martin, Miss, *Colebrooke-row, Islington*	1	1	0
Martin, Ambrose, Esq. *Finch-lane*	2	2	0
Martin, Mr. *Wellington, Somersetshire*	1	1	0
Martyn, Rev. Henry, M. A. Fellow of *St. John's College, Cambridge*	1	1	0

	£.	s.	d.
Martyn, Rev. I. K. *Great Staughton, Hunts* -	2	0	0
Maude, Rev. Joseph, M. A. *Reading* - - - -	1	1	0
Maunsell, Rev. Thomas, *Knocktopher, Kilkenny*	0	10	6
Mayor, Rev. John, A. B. Vicar of *Shawbury, Salop* - - - - - - - - - - - - - -	1	1	0
Mayor, Mr. Joseph, *Little Moorfields* - - -	1	1	0
Meakin, Rev. Mr. - - - - - - - - - - - -	1	1	0
Mello, Arnold, Esq. *Clapham* - - - - - -	1	1	0
Mendham, Rev. Joseph, M. A. *Sutton Coldfield, Warwickshire* - - - - - - - - - - -	1	1	0
Mendham, Mr. *Lower Thames-street* - - -	1	1	0
Meyrick, Rev. O. L. *Holsworthy, Devon* - -	2	2	0
Middleton, Sir Charles, Bart. - - - - - -	5	5	0
Miss - - - - - - - - - - - - - - - - -	1	0	0
Mitchell, Rev. George B. *Olney, Bucks* - -	1	1	0
Montague, Mr. Charles, *Camberwell* - - -	1	1	0
More, Mrs. Hannah, *Bath* - - - - - - -	1	1	0
More, Mrs. M. *ditto* - - - - - - - - - -	1	1	0
Morris, Thomas, Esq. *Camberwell* - - - -	2	2	0
Mosely, Mrs. *Carlisle* - - - - - - - - -	1	1	0
Mountfort, Rev. John, M. A. *Monk's Risborough, Bucks* - - - - - - - - - - - - - -	1	0	0
Murray, Lady Ann - - - - - - - - - -	1	1	0
Mustard, Mr. *Roman-hill*, near *Colchester* -	1	1	0

N

Napper, Rev. W. *Sandpits, Carrick-on-Suir*	0	10	6
Nanson, Mrs. *Carlisle* - - - - - - - - -	0	10	6
Natt, Rev. J. M. A. Fellow of *St. John's College, Oxford* - - - - - - - - - - - - - -	1	1	0
Natt, Mr. Thomas, *Charterhouse-square* -	1	1	0
Naylor, Mr. Henry, *Air-street, Piccadilly* -	1	1	0
Newby, Mrs. Ann, Matron of the Lying-in Hospital, *City Road* - - - - - - - -	1	1	0
Newton, Rev. John, *Coleman-street* - - -	2	2	0

O

Offley, Mrs. *Great Ormond-street* - - - - -	2	2	0
Offty, Miss, *Hampstead* - - - - - - - -	1	1	0
Ogden, Mr. John, *New Road, St. George's, East*	1	1	0
Ogdin, Mr. John, *Upper Thames-street* - -	1	1	0

	£.	s.	d.
Olerenshaw, Rev. Matthew, Perpetual Curate of *Mellor, Derbyshire*			
Osborne, Mr. James, *Birmingham*	1	1	0
Owen, Rev. John, M.A. *Fulham*	1	1	0

P

Palmer, Rev. Edward, *Curdworth, Warwickshire*	1	1	0
Pares, Miss, *Leicester*	1	1	0
Parker, David, Esq. *King's Mews*	2	2	0
Parry, Mr. Joseph, *Shrewsbury*	1	1	0
Pass, Mr. William, *Altringham, Cheshire*	1	1	0
Pearson, Rev. Hugh, M.A. *Clapham*	1	1	0
Pearson, Mr. William, Sen. *Steel-yd. Thames-st.*	1	1	0
Peers, Rev. J.W. LL.D. *Charlotte-st. Surry-road*	2	2	0
Pellatt, Thomas, Esq. *Ironmonger's Hall*	1	1	0
Pepperel, Sir William, Bart. *Dorset-street*	1	1	0
Percival, Richard, Esq. *Lombard-street.*	2	2	0
Percy, Rev. William, *Queen-sq. Westminster*	2	2	0
Pidgeon, Rev. Edward, *Kilkenny*	1	1	0
Pooley, Mr. *Borough*	1	1	0
Pope, Rev. James, M.A. Vicar of *Great Stoughton, Huntingdonshire*	2	2	0
Porter, Mr. *Carlisle*	0	10	6
Porter, Mrs.	0	10	6
Powley, Rev. Matthew, *Dewsbury*	1	1	0
Pratt, Rev. Josiah, M.A. *Doughty-street*	2	2	0
Pratt, Rev. Joseph Stephen, *Cambridge*	1	1	0
Price, Rev. Edward, *Durrow, Kilkenny*	1	1	0
Puddicombe, Rev. T. M.A. Vicar of *Branscomb, Devon*	1	1	0
Punnett, Mrs. Ann Maria, *Mepal, Cambridgesh.*	2	2	0

R

Rainier, John, Esq. *Hackney*	1	1	0
Randall, Mr. William, *Southampton*	1	1	0
Relfe, Mr. John, *Camberwell*	1	1	0
Rennard, Mr. Joseph, *Hull*	1	1	0
Ridsdale, Mr. Edward, *Wakefield*	1	1	0
Ridsdale, Mrs. Elizabeth, *ditto*	1	1	0
Riland, Rev. John, M.A. Rector of *Sutton Coldfield, Warwickshire*	1	1	0

	£.	s.	d.
Ring, Mr. Surgeon, *Reading*	1	1	0
Risdon, Mr. Benjamin, *Gray's-inn-lane*	1	1	0
Roberts, Rev. S. T. *Leighton Bridge, County of Carlow*	1	1	0
Roe, Rev. Peter, *Kilkenny*	0	10	6
Robinson, Rev. Thomas, M.A. Vicar of *St. Mary's, Leicester*	1	1	0
Robinson, Mr. Charles, *Little Queen-street*	1	1	0
Rolph, Mr. Jos. Thomas, *Aldermanbury*	1	1	0
Rose, Rev. W. M.A. Rector of *Beckenham*	2	2	0
Rumsey, Mr. Henry, Surgeon, *Chesham*	1	1	0
Rymer, Rev. John, M.A. Vicar of *Littleham, Devon*	1	1	0

S

Sadler, Mrs. *Oxford*	1	1	0
Saltonstall, Miss	1	1	0
Saltonstall, Miss M.	1	1	0
Samler, Richard, Esq. *Bridge-street*	2	2	0
Samler, William, Esq. *ditto*	2	2	0
Samler, Mrs. *Bridge-street, Blackfriars*	1	1	0
Saunders, Mr. Isaac, *St. Edmund Hall, Oxford*	1	1	0
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
Scott, Rev. John, M.A. *Hull*	1	1	0
Seeley, Mr. L. B. *Ave-Maria-lane*	1	1	0
Sharp, Mr. J.	2	2	0
Sharpe, Rev. J. M.A. Lecturer of *Clapham*	1	1	0
Sharpe, Mr. Joseph	1	1	0
Shaw, Rev. Robert, *Sandpits, Carrick-on-Suir*	1	1	0
Shepherd, Rev. John, M.A. *Charlotte-street, Surry Road*	1	1	0
Shepherd, Mr. *Westminster*	1	1	0
Shepley, Rev. William, *Horseforth*, near *Leeds*	1	1	0
Sheppard, Rev. Thomas, *Stoke Newington*	1	1	0
Shotter, Mr. Gawen, *Edmonton*	1	1	0
Shropshire, Mrs. *Castle-lane*	1	1	0
Simeon, Rev. C. M.A. Fellow of *King's College Cambridge*	2	2	0
Simons, Rev. John, M.A. Rector of *Paul's Cray, Kent*	1	1	0
Skingley, Mrs. *Coggleshall*	0	10	6
Smith, General, *Hot-wells, Bristol*	2	2	0

	£.	s.	d.
Smith, Mrs. *Hornchurch, Essex*	1	1	0
Smith, Miss, M. C. T.	1	1	0
Smith, Alexander, Esq. *Sierra Leone*	1	0	0
Smith, Mr. Thomas, *Little Moorfields*	1	1	0
Smith, Miss, *Great Earling*	1	1	0
Smith, Miss, *Bledlow, Bucks*	1	1	0
Snape, Rev. R. *Bolton*	1	1	0
Spellman, Rev. H. *Lynn Regis*	2	2	0
Sprott, Mrs. *King's Road*	1	1	0
Starey, Mr. Benjamin, *Poultry*	1	1	0
Stephens, Mr. Joseph, *Horsleydown*	1	1	0
Stephens, Mrs. *Clapham*	1	1	0
Stephenson, Rev. C. M.A. Vicar of *Olney, Bucks*	1	1	0
Steven, Mr. Rob. *Thames-street*	1	1	0
Steward, Hon. Mrs. *Carlisle*	1	1	0
Stewart, Mr. *Norwich*	1	1	0
Stillingfleet, Rev. J. M.A. Rector of *Hotham, Yorkshire*	1	1	0
Stokes, Mr. Henry, *Lamb's Conduit-street*	1	1	0
Stokes, Mr. John, *Gutter-lane*	1	1	0
Storry, Rev. Richard, M.A. *Colchester*	1	1	0
Stubbs, Rev. Jonathan, *Uttoxeter*	1	1	0
Sundius, Chr. Esq. *Fen-court*	3	3	0

T

Tarn, Mr. Joseph, *Spa Fields*	1	1	0
Tayspell, Mr. Thomas	1	1	0
Terrington, Mr. William, *Cooper's-row*	1	1	0
Terrington, Mr. John, *Hull*	1	1	0
Terrington, Miss, *Hull*	1	1	0
Terry, Mr. Avison, *Hull*	1	1	0
Terry, Misses, *Hull*	1	1	0
Thompson, Thomas, Esq. *Hull*	3	3	0
Thornton, Mr. John, *Borough*	1	1	0
Thorpe, Mr. Abraham, *Thames-street*	1	1	0
Tiler, Mr. John, *Homerton*	1	1	0
Tilson, Miss, *Watlington, Oxfordshire*	1	1	0
Tomlin, Rev. James, M.A. Fellow of *Queen's College, Oxford*	2	2	0
Towne, Rev. Mr. *Blackheath*	1	1	0
Townsend, Rev. Joseph, *New Ross*	0	10	6
Townshend, Rev. E. M.A. Vicar of *Bray, Berks*	1	1	0

	£.	s.	d.
Tyndale, Rev. T. G. M.A. *Trinity Col. Oxford*	1	1	0
Tyton, Arthur, Esq.	1	1	0
Tyton, Miss	1	1	0
Tyton, Miss Henrietta	1	1	0

V

Valentine, Rev. John, B.A. *Martock, Somersetsh.*	1	1	0
Vansittart, Rev. Edward, M.A.	1	1	0
Vaughan, Rev. James, M.A. Rector of *Wraxall, Somersetshire*	2	2	0
Venn, Rev. J. M.A. Rector of *Clapham, Surry*	2	2	0
Venn, Mr. Edward, *Bow-lane, Cheapside*	2	2	0
Vigors, Rev. T. *Leighton Bridge, County of Carlow*	1	1	0

W

W. A.	2	2	0
W. Y.	1	1	0
Wade, Rev. Mr. *Tottington*, near *Bury, Lancashire*	1	1	0
Wagner, Mrs. *Fulham*	1	1	0
Wakefield, Mr. *Curdworth, Warwickshire*	1	1	0
Wakefield Miss, *ditto*	1	1	0
Wallace, Rev. Joseph	1	1	0
Waltham, Rev. John, M.A. Rector of *Darlaston, Staffordshire*	2	2	0
Wait, Mr. Dan. Sen. *Bristol*	1	1	0
Waring, Mrs. *Castle Bamford, Kilkenny*	1	1	0
Warren, Mr. S.	0	10	6
Warren, Miss, at Mr. Jeanneret's, *Poultry*	1	1	0
Waters, Mr. W. *Patriot-row, Bethnal-green*	1	1	0
Watkins, Rev. Henry George, M.A. *Hatton Garden*	2	2	0
Watkins, Miss, *Cross-street, Hatton-Garden*	1	1	0
Waugh, George, Esq. *Lincoln's Inn*	1	1	0
West, Mr. Joseph, *Shoreditch*	1	1	0
Whalley, Rev. R. C. B.D. Prebendary of *Wells*	1	0	0
Wheaton, Rev. James, *Lyme, Dorsetshire*	1	1	0
Whincop, Mr. R. *Lynn Regis, Norfolk*	2	2	0
Whitridge, Joseph, Esq. *Balaam Hill*	2	2	0
Whittingham, Mr. C. *Dean-street, Fetter-lane*	1	1	0

	£.	s.	d.
Wild, Matthew, Esq. *Moneybeg, County of Carlow*	1	1	0
Wilberforce, W. Esq. M.P. *Old Palace Yard*	5	5	0
Wilkinson, Rev. Watts, M.A. *Hoxton*	2	2	0
Williams, Rev. John, M.A. *Chiswick*	1	1	0
Williams, Rev. W. B. B.A. *Homerton*	0	10	6
Williams, Rev. W. *Hascomb*	0	10	6
Williams, Rev. Daniel, *Ivy-lane*	0	10	6
Wilson, Mrs.	1	1	0
Wilson, Rev. Daniel, M.A. *Oxford*	1	1	0
Wilson, William, Esq. *Milk-street*	1	1	0
Wilson, Mrs. *Sloane-street*	2	2	0
Wilson, Miss, *ditto*	1	1	0
Winter, Lieutenant, *Plymouth-dock*	1	0	0
Wolffe, George, Esq. *America-square*	10	0	0
Wood, Mrs. *Ipswich*	2	2	0
Wood, Mr. *Wellington, Somersetshire*	0	10	6
Woodfall, Mr. George, *Paternoster-row*	1	1	0
Woodroffe, Rev. N. M.A. Vicar of *Somerfield Haynes, Wilts*	1	1	0

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, I *do hereby give and bequeath the sum of unto the Treasurer for the Time being of a voluntary Society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

STATE OF THE SOCIETY's FUND.

	£.	s.	d.
To Balance of the Account, ending Lady-day, 1803	412	9	11½
To Donations received within the Year ending Lady-day, 1804	157	10	8
To Subscriptions received within the same Time	383	10	0
To Two Years' Interest on Seven India Bonds	70	0	0
	£1023	10	7½

	£.	s.	d.
By Stationary, Printing, and Books	93	17	4
By the Education of Four Students at the Seminary at Berlin, Six Months	72	3	0
By Expences on Account of the Missionaries, Melchior Renner and Peter Hartwig, during their stay in England, for Board, Lodging, Washing, Apparel, Education, and Incidents	224	5	11
By their Passage to and from Germany to obtain Ordination, and necessary Expences	39	12	7
By Conveyance of them and Mrs. Hartwig to Portsmouth, with their Baggage, &c. and Expences during their stay there, previous to their sailing for Sierra Leone	21	13	0
By their Passage for Sierra Leone, thirty guineas each, with sundry articles of Clothing suitable for that climate, and other necessaries	222	3	8
By Managing the Concerns of the Society	39	3	6
By incidental expences, viz. Advertisements, use of Tavern, Postage, Porterage, &c.	33	11	10
	746	10	10
Balance due to the Society at Lady-day, 1804	276	19	9½
	£1023	10	7½

We, the Auditors, have examined this Account, and do find a Balance of Two Hundred and Seventy-six Pounds Nineteen Shillings and Nine-pence Half-penny, due to the Society at Lady-day, 1804.

A. MARTIN.
THOMAS HODSON.
W. TERRINGTON.

LONDON, the 26th *April*, 1804.

C. WHITTINGHAM, Printer, Dean Street.